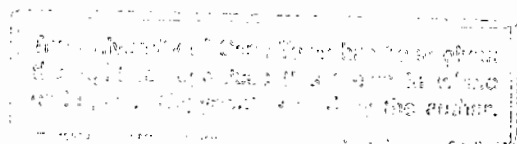


ANGLICAN IDENTITY AND CONTEMPORARY RELEVANCE

A critical study of the Partners in Mission process within
the Church of the Province of Southern Africa

Christopher Gregorowski

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of the requirements for the degree of
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ABBREVIATIONS

AAPB	An Anglican Prayer Book (CPSA)
ACC	Anglican Consultative Council
AMI	Anglican Mission Institute
ANC	African National Congress
ARCIC	Anglican / Roman Catholic International Commission
ASF	Anglican Students' Federation
AWF	Anglican Women's Fellowship
AZAPO	Azanian People's Organisation
BCC	Basic Christian Community
BSR	Board of Social Responsibility
CASA	The Anglican Church in South America
CASE	Community Agency for Social Enquiry
CCL	Christian Council of Lesotho
CESA	Church of England in South Africa
CIO	Church Information Office (London)
C of E	Church of England
COSATU	Congress of South African Trades Unions
CPSA	Church of the Province of Southern Africa
CPSANET	CPSA Network
CUC	Church Unity Commission
DRC	Dutch Reformed Church (NGK)
ECUSA	See PECUSA
FEDSEM	The Federal Theological Seminary
ICS	Institute for Christian Spirituality (CPSA)
IFP	Inkatha Freedom Party
J & R	Justice and Reconciliation
KJV	King James Version (Authorised Version)
MISAG	Mission Issues and Strategy Advisory Group
MU	Mothers' Union (Family Life Movement)
MRI	Mutual Responsibility and Interdependence in the Body of

Christ

NGK	Nederduitse Gereformeerde Kerk (DRC)
NIR	National Initiative for Reconciliation
OUP	Oxford University Press
PAC	Pan African Congress
(P)ECUSA	(Protestant) Episcopal Church of the USA (Anglican)
PEO	Provincial Executive Officer (CPSA)
PIM	Partners in Mission
PRT	Provincial Resource Team (CPSA)
PSC	Provincial Standing Committee
PYC	Provincial Youth Council (CPSA)
SACBC	Southern African Catholic Bishops' Conference
SACC	South African Council of Churches
SADF	South African Defence Force
SAP	South African Police
SPCK	The Society for Promoting Christian Knowledge
SPG	See USPG
TEE	Theological Education by Extension
UDF	United Democratic Front
(U)SPG	(United) Society for the Propagation of the Gospel
USSR	Union of Soviet Socialist Republics
WCC	World Council of Churches

PREFACE

This thesis has arisen out of my love for a church and a country which have been locked in conflict during the years of my ordained ministry: the Anglican Church, and South Africa. Within each there has also been a struggle: in the church the struggle to shake off the shackles of colonialism and paternalism, and to enter the final decades of the twentieth century liberated and renewed; and in the country the bitter struggle between apartheid and those who have opposed it as an evil and a heresy.

The present phase of Anglican reformation had its beginnings in an era of change which led to the Anglican Congress of 1963, with its vision of 'Mutual Responsibility and Interdependence in the Body of Christ', which became the 'Partners in Mission' process. I was ordained in 1963, and have lived through and felt part of this evolutionary process of change, reform and renewal. My joyful acceptance of fresh insights has been matched by deep frustration at the church's unwillingness to appropriate its God-given visions. This thesis emerges from both the joy and the frustration.

These same years have been South Africa's dark and painful years of apartheid and isolation, in which my church and I have been involved both in the evil and in the struggle against it. Here too this thesis has been born out of an inner struggle -- between the clear insight into the evil of the system and the failure to fight effectively against it.

In company with many others I greeted the Partners in Mission 'Vision' of November 1987 as one of the hopeful signs pointing towards significant renewal of the Anglican Church in southern Africa for involvement in the major challenge which faced it: the struggle against apartheid. As a parish priest I welcomed it with joy -- a joy which has turned to disappointment as the years have slipped by and The Vision has become a fading dream. My purpose now is to ask why we have failed to incarnate this vision and what we can do to revive it. My research, like The Vision, began well before the events of February 1990 and the subsequent changes in South Africa. These changes by no means nullify my purpose or that of The Vision, which is the total eradication of apartheid from hearts and wills as much as from laws and institutions, and the building of the new society which embodies the values of the kingdom of God.

My guide and mentor throughout this time of research and writing has been Professor John de Gruchy, to whom I am immensely indebted and truly grateful for his wisdom, insight, incisiveness, patience and encouragement.

I must also thank my wife Margaret for her patience and encouragement, and for cheerfully enduring the presence of the 'infernal machine' which has intruded into every holiday and day-off for the past four years; my daughters Anna and Rachel who have cheerfully accepted paternal neglect; and my mother Doris who should have disowned me long ago. The parishioners and staff of All Saints Somerset West and the clergy and people of the Archdeaconry of Caledon have also been extremely patient and understanding, and I have always received full encouragement from

our Archbishop Desmond Tutu and Regional Bishop Charles Albertyn. Many of the Bishops of the Province and their staff been most kind in responding to my requests for information. I thank them all.

I acknowledge the financial assistance of the Institute for Research Development towards this research. Opinions expressed in this work, and conclusions arrived at, are those of the author and are not to be attributed to the Institute for Research Development or anybody else.

ABSTRACT

This is a church historical study and critical theological analysis of the Partners in Mission (PIM) process in the Church of the Province of Southern Africa (CPSA), which uses methods appropriate to such a study. Chapter 1 examines the background against which the PIM process and CPSA's PIM 'Vision' must be seen: Anglicanism, its origins, intentions and mission -- and the tension between Anglican identity and contemporary relevance.

Chapter 2 traces the process of renewal which has been described as the Anglican Communion's 'coming of age', and identifies some of the themes which were later to become 'The Vision'. The Anglican PIM process emerged out of the church's efforts to adjust to the rapidly changing post-colonial world of the nineteen-fifties and sixties, when Anglican provinces within newly-independent nations could no longer be regarded as inferior to and dependent on the Church of England. A watershed in this quest was the Anglican Congress in Toronto in 1963, when for the first time the equal partnership was articulated in the statement Mutual Responsibility and Interdependence in the Body of Christ (MRI). MRI became a Communion-wide programme which evolved into the PIM process, and together they constitute the Anglican Church's programme of contemporary reform and renewal.

The CPSA is a full participant in this PIM process and has held three PIM Consultations, the third of which took place in November 1987 when the church was given the vision to engage in the struggle for the eradication of apartheid and the building of new societies of justice and peace in southern Africa. In Chapter 3 we examine the Provincial 1987 Consultation, the process which led up to it and the making of The Vision.

In Chapter 4 we examine publications and records of the CPSA

and correspondence with the Bishops of the Province which describe the implementation of The Vision in the life of the CPSA and its contribution to the church's mission. Chapter 5 is a critical evaluation of the CPSA's PIM process, based on the evidence of the previous chapter. Our conclusion is that The Vision has been only partially implemented because of the church's persistent failure to transform words into actions, poor communication, the failure to focus on priorities, a lack of resources, traditionalism and clericalism in the CPSA, the fear of loss of identity, and a spiritual crisis -- much of which points to a lack of appropriate leadership. The consequences of ineffective implementation include the failure of the CPSA as a whole to engage relevantly with the crisis in southern Africa, to express appropriate penitence and make restitution for its part in the sin of apartheid, and to engage in effective evangelism.

Chapter 6 is an attempt to see how the CPSA could be renewed by means of a revitalised PIM process, in order to be relevant in southern Africa today. We explore a possible pastoral plan and ways in which the CPSA would benefit from engaging more fully in the 'Kairos' process. The CPSA will contribute to the life and future direction of the Anglican Communion insofar as it is true to its ecumenical calling to witness to the kingdom of God as a part of the church in southern Africa, and the Communion will best serve its members and enable them to discover their true identity by setting them free to be faithful to their mission in their various contexts.

Throughout this study we have used primary source documents from the Anglican Communion and the CPSA which tell of the birth, progress and implementation of MRI, PIM and The Vision.

INTRODUCTION

What is Anglicanism, and what is its mission? Our search is for Anglican identity and relevance, and it will focus on the Partners in Mission process in the Church of the Province of Southern Africa within the wider Anglican Communion.

The third Provincial PIM Consultation of the CPSA took place at the Modderpoort Conference Centre in the Diocese of Bloemfontein, South Africa, from 9th to 13th November 1987. The message which emerged from this Consultation was entitled The Vision because the participants believed that God had spoken to the CPSA, giving it a vision which would shape its life and mission for the years to come: here the CPSA had its mission statement, and the basis of a pastoral plan for the Province. It constituted a challenge to put narrow Anglican identity at risk in order to be a vital part of the church in southern Africa and its mission. The Vision, the full text of which is given in Appendix A, may be summarised thus:

1. Justice and reconciliation: The Vision was given in the context of southern Africa in crisis, and it saw the major task of the church as mobilising the people of God for the breakdown of apartheid and the building of new societies which reflected the values of the kingdom of God.

2. A pastoral plan for the renewal of the local church: The CPSA would have to be renewed and mobilised to work for justice and reconciliation in society. For this task, laity and clergy should be trained together by restructuring the church into basic Christian communities in order to liberate the laity to be the people of God. This would bear fruit in effective evangelism which sought nothing less than unity with God and creation in

every area of life. The church would need to express its penitence and make restitution for its part in the sin of apartheid.

An important part of the renewal of the church was the recognition of the ministry of women and their involvement in the decision-making and structures of the church, as well as giving serious consideration to issues related to their ordination to the priesthood.

3. The young: The church acknowledged its failure in ministry to the young, and saw the urgent need to develop a model of the church which fully included them in its life and ministry.

4. Related themes: Other recurring themes were ecumenical co-operation and working with the world in the fulfilment of the church's mission. The touchstone for all this would be liberation from all that hindered and distorted growth towards the fulness God had in store for individuals and societies. This should be rooted in a joyful, authentic, engaged spirituality -- the goal being to seek, with Christ, in the power of the Holy Spirit, to lead all things into harmony with God, Creator and Father of all.

Before we proceed to a critical examination of The Vision and its implementation we shall trace the process of Anglican reform and renewal during the latter part of the twentieth century, beginning with the Anglican Congress of 1963. We shall do this against the background of historic Anglicanism, its identity and relevance. Our quest is to discover what is distinctive about this church, and what is its particular contribution to God's mission to his world.

CHAPTER 1. ANGLICAN IDENTITY AND RELEVANCE

Beneath the surface Anglicanism has a developing identity problem. Paul Avis (Avis 1990, 4)

1. Identity and relevance

In Anglicanism and the Christian Church Paul Avis discusses the search for Anglican identity. He believes there is a crisis in this regard which is part of the wider crisis of Christian identity. (Avis 1990, 1) He quotes Baumeister who in a recent study usefully distinguishes three functions of identity:

First, a sense of identity relates to the need to make choices. Our identity concerns our personal values and priorities. Second, identity has to do with relationships. Our identity concerns our social roles and our personal reputation. Third, identity is a function of character. It refers to our inner resources, our individual potentiality, our ability to attain goals and fulfil ourselves. ... By extrapolation we might say that the identity of a church or of a religion is revealed in the values and priorities that it manifests, in its ability to relate to other churches or the outside world, and in the moral strength and resourcefulness that it brings to the fulfilment of its objectives in relation to those other parties. (Avis 1989, 15)

In all of life and therefore always in the life of the church there is tension between identity and relevance, orthodoxy and praxis, and, in the categories become familiar in recent Anglican history, between 'partnership' and 'mission'. We find this tension between identity and relevance in the infant church in the controversies recorded in Acts 11 and 15 and in Galatians 2, between the Judaisers who wanted the movement to retain its identity as a Jewish sect and those who understood their mission as losing their Jewish identity by taking the message of salvation to all people, and thereby becoming a universal church. Speaking of the identity and relevance of Christian faith in The Crucified God, Jurgen Moltmann points to the cross as the touchstone of both. For the cross alone as the test of

everything which deserves to be called Christian, since it refutes everything false, and excludes syncretistic elements in Christianity. (Moltmann 1974, 7)

Avis believes that the source of the problem of Christian identity lies in the perception which the church has of the identity of the gospel and of its own nature. As George Stroup says in The Promise of Narrative Theology, this ecclesiastical and theological crisis is more insidious and more elusive than many others that have confronted the church in the past, such as persecution and conflict with other religions, because it arises from 'a pervasive uncertainty about the identity of the Christian community'. It is a theological problem and should be treated as such. He believes that the fundamental issue is hermeneutical, because the scriptures have lost their impact and are strangely silent in the church. Christians have lost touch with their roots in tradition ('the corporate memory of the community') and so suffer a form of 'religious amnesia', leading to a loss of identity. This widespread failure of theological reflection creates confusion, incoherence and aimlessness, which means that the church has lost its ability to engage the world by means of the resources of the past. The personal identity of many Christians is no longer shaped by their Christian faith or by their participation in the Christian community. Avis regards these criticisms as particularly applicable to Anglicanism, which, like the wider Christian community, needs all the historical and theological resources at its disposal for the rediscovery and reconstruction of its identity. (Avis 1989, 2f)

However, the search for identity will never be purely academic. Moltmann contends that it is impossible for the church

and for Christian theology to reveal that it is Christian in abstract or timeless terms, or from the mere desire for self-assertion:

The Christian life of theologians, churches and human beings is faced more than ever today with a double crisis: the crisis of relevance and the crisis of identity. These two crises are complementary. The more theology and the church attempt to become relevant to the problems of the present day, the more deeply they are drawn into the crisis of their own Christian identity. The more they attempt to assert their identity in traditional dogma, rights and moral notions, the more irrelevant and unbelievable they become. This double crisis can be more accurately described as the identity-involvement dilemma. (Moltmann 1974, 7)

It is important to locate this search for ecclesial identity and relevance in the widespread realisation that Christianity faced a growing crisis of relevance and credibility in the post-second world war era. Moltmann highlights the fact that for a time after the war the churches and theology in the West fed undisturbed on their own resources, until it dawned upon many that a church which simply continued its previous form and ideology was in process of losing contact with the scientific, social and political reality of the world around it, and in many respects had already lost it. This lack of contact and blindness to reality was making the churches increasingly obsolete, and many Christians abandoned the study of theology or their ministry as priests or pastors, to study sociology or psychology or revolution, or to work amongst 'the wretched of the earth'. They felt that in these ways they could make a more meaningful contribution to a broken world. It was in rebellion against the fundamentalism, dogmatism and habitual conservatism of the church that many were drawn by the gospel and the frequently suppressed revolutionary traditions in Christianity out of the church and into a passionate social and political commitment in solidarity

with the suffering, the oppressed and the abandoned in the world.

Against this background a number of theological structures of great integrity were created to demonstrate the relevance of theology to the problems of society and of individuals in it. Among them Moltmann names existentialist theology, cultural, social, indigenous, and political theology, and also the theologies of secularisation, revolution and liberation: theologies which sought to make a connection with the surrounding world, to which they wanted to make the Christian life relevant. The more perceptive members of the churches felt threatened by their increasing social isolation in a plural and secular world. They sought instead to practice a relevant Christian life 'for the world', 'for others', and in solidarity with people in their threatened and betrayed humanity.

This form of spirituality, which was popularised in the English-speaking world by John Robinson's Honest To God (1963) and the ensuing debate with its 'holy worldliness' and its espousal of Dietrich Bonhoeffer's 'existence for others', was a strong influence at the 1963 Toronto Conference and found its way officially into Anglican praxis in the Congress Message ('God has called us to be a Serving Church'), and later in the Partners in Mission process.

One of the chief marks of the ecumenical movement in the present century has been the drawing together of the churches not so much as a result of dogmatic agreement but more in ethical matters and in co-operation on new social and ideological problems, as in South Africa in opposition to apartheid. This social involvement can of course lead to a crisis of identity for Christians -- the fear that the church will become indistinguishable from the world. It is precisely at this point,

says Moltmann, that the church finds its true self in terms of Jesus' eschatological saying, 'whoever loses his life for my sake will find it' (Matt 16:25) ...

... trust in the hidden and guaranteed identity with Christ in God (Col 3:3) makes possible the self-abandonment, the road into non-identity and unidentifiability, which neither clings to ancient forms of identity, nor anxiously reaches out for the forms of identity of those [with whom] one is fighting in common ... in imitation of the one who abandoned his divine identity and found his true identity in the cross. (Phil 2) (Moltmann 1974, 16)

For Moltmann the place where the question of identity can meaningfully be asked is the situation of the crisis of identity, brought about by meaningful self-emptying and solidarity. Here we see clearly his relevance for the southern African church in the struggle against apartheid. It is only when one follows Christ along the way of self-emptying into non-identity, when one leaves behind the circle of those who share and reinforce one's opinions in the church, to go out into the anonymity of slums and peace movements, in a society where 'the absence of peace is organised', that one is tempted and tested, inwardly and outwardly, and in this crisis of identity learns to pay attention to the word of the cross. Christian identity can be understood only as an act of identification with the crucified Christ, to the extent to which one accepts the proclamation that in him God has identified himself with the godless and those abandoned by God, to whom one belongs oneself. (Moltmann 1974, 18f)

In contrast to this is the pusillanimous faith of those who wish to build a wall of defence around the church in the fearful attempt to protect the faith:

Such a faith tries to protect its 'most sacred things', God, Christ, doctrine and morality, because it clearly no longer believes that these are sufficiently powerful to maintain themselves. When the 'religion of fear'

finds its way into the Christian church, those who regard themselves as the most vigilant guardians of the faith do violence to faith and smother it. Instead of confidence and freedom, fearfulness and apathy are found everywhere. This has considerable consequences for the attitudes of the church, faith and theology to the new problems posed by history. (Moltmann 1974, 19f)

The consequence of this is the increasing isolation of the church as an insignificant sect on the margin of society, a church not open to the world but closed, apart, legalistic, judgmental and waiting only for the destruction of the world.

The decline into pusillanimous faith and superstition, the self-destruction of the Christian faith by withdrawal into the ghetto without self-criticism, is parallel to the decline against which the 'defenders of the faith' think they are fighting -- the decline into unbelief. The closeness of this parallel is demonstrated by the ease with which debates within Christianity become polarised in false alternatives: political involvement versus piety, social action versus the salvation of souls, the horizontal dimension of faith versus the vertical, the humanity of Jesus versus his divinity, the changing of circumstances versus the changing of changing people. (Moltmann 1974, 24) These, as David Russell (1990) and many others have often been impelled to say in the southern African situation, are false alternatives.

Christian theology and life must be worked out amongst the despised, the abandoned and the oppressed, and with them, because the crucified Christ has become their brother -- and so brotherhood with 'the least of his brethren' is a necessary part of brotherhood with Christ and identification with him. Theology is 'contemporary' when it is centred on the sufferings of the present time, and this means, in concrete terms, that it must be conducted amongst and with those who suffer in society. The

'identity-involvement dilemma' of contemporary Christian life is the inevitable tension of Christian faith. Christian identification with the crucified Christ means solidarity with the sufferings of the poor and with the misery both of the oppressed and the oppressors. If this solidarity is seriously accepted, selflessly and without reserve, it is in itself an identification with the one who was crucified and 'became poor, so that by his poverty you might become rich' (2 Cor 8:9). But this solidarity becomes radical only if it imitates the identification of the crucified Christ with the abandoned, accepts the suffering of creative love, and is not led astray by its own dreams of omnipotence in an illusory future:

We have said that the crisis of relevance and the crisis of identity are complementary to each other. Where identity is found, relevance is called into question. Where relevance is achieved, identity is called into question. We can now define this double crisis more closely with regard to the Christian faith, by saying that each of these crises is simply a reflection of the other; and that both crises can be reduced to a common denominator. Christian theology must be a theology of the cross, if it is to be identified as Christian theology through Christ. But the theology of the cross is a critical and liberating theory of God and man. (Moltmann 1974, 25)

It was into this radical identification with her Lord that the CPSA was being drawn when The Vision, which is the focus of our study, challenged her to accept as her major task the mobilising of the people of God for the breakdown of the apartheid system and for the building of new and just societies in southern Africa. We shall ask to what extent she did in fact accept and live in obedience to this calling, and in so doing risk her identity for the sake of her relevance.

2. The identity crisis in Anglicanism

A provisional definition of Anglicanism is 'the faith, practice

and spirit of the churches of the Anglican Communion'. But, as Paul Avis remarks,

the crucial underlying question is: are the faith, practice and spirit of the churches of the Anglican Communion merely a product of the accidents of history, an expedient legitimation of the way things have turned out, and destined to be dissolved into its constituent elements by equally contingent and irrational historical forces in the future? Or are they the embodiment of some genuine theological truth or principle, with some degree of abiding relevance and with something of value to offer to the whole church? To sharpen the question: is Anglicanism merely the decadent legacy of unprincipled Anglo-Saxon religious imperialism? Or is it able to take its stand on, and find its justification in, the reality of essential Christianity, the Christian gospel? (Sykes & Booty 1988, 405)

The terms 'Anglican' and 'Anglicanism' derive from the Latin word 'Anglicanus' which means 'English'. The medieval English church was commonly referred to as 'Anglicana ecclesia'. The term appears in the Magna Carta of 1215: 'Quod Anglicana ecclesia libera sit' ('that the English church shall be free'). At the Reformation this precedent was invoked to emphasize the Reformers' twofold claim of continuity with the ancient church and independence of foreign (papal) jurisdiction, for in times past the English church had enjoyed a primitive freedom and independence which had latterly been curtailed by the 'usurpations' of the Bishop of Rome. John Jewel entitled his defence of the English Reformation 'Apologia Ecclesiae Anglicanae' (1562). In Hooker, who conducted his argument in the vernacular, this becomes 'the Church of England'.

In the 18th and 19th centuries the term 'Anglicanism' began to shed its national connotations and to refer more specifically to a distinct theological position. This development prepared the ground for the adoption of the title 'Anglican' for the colonial churches who looked both morally and canonically to

Canterbury, and ultimately a term was at hand to describe the family of churches of the emerging 'Anglican Communion', even when they had become legally emancipated from the mother Church of England. (Sykes & Booty 1988, 406f) While the term 'Anglican' was first used by John Henry Newman in 1838, the term 'Anglican Communion' first originated, on both sides of the Atlantic, in 1851, by which time the adjective 'Anglican' had come to mean not simply 'English' or 'pertaining to the Church of England', but also, and more broadly, 'historically descended from the Church of England and in communion with it' -- which is what it means today. (Sykes and Booty 1988, 424)

The Anglican Church is perhaps peculiarly open to the tension between identity and relevance, because Anglican identity is difficult to define or to locate with precision, and a church's obedience to the gospel imperative of mission (relevance), like a person's capacity for decisive action, correlates with self-understanding and identity. Anglicanism is one of the least self-conscious of Christian professions in both its spirituality and its ecclesiology -- it does possess a genuine spirituality and rich theological resources, but these are at present in a state of potentiality, largely unmobilised, in fact unidentified. (Avis 1989, 1, 3)

Anglicans have no Pope, no confessional statement, no written constitution to sharpen their self-definition. The Archbishop of Canterbury has a moral and spiritual but not a constitutional leadership within the Communion. He is the 'primus inter pares' among his fellow bishops, a focus of unity but nothing more. What is more, if its present identity is ephemeral, so is the future of Anglicanism per se. In his opening address to the Lambeth Conference in 1988 the Archbishop of Canterbury (Robert

Runcie) spoke of the 'radically provisional' character of the Anglican Communion 'which we must never allow to be obscured':

... we must never make the survival of the Anglican Communion an end in itself. The churches of the Anglican Communion have never claimed to be more than a part of the One Holy Catholic and Apostolic Church. (Lambeth 1988, 13)

The latter of these statements gives us a vital clue to Anglican self-understanding and identity, and we shall in due course examine these claims to Catholicity and Apostolicity more fully.

Avis enumerates some of the current factors which compel Anglicanism to look to its identity: the continuing Anglican-Roman Catholic discussions and the request from the Roman magisterium for a clear Anglican profile to engage with; the uncertainty over the authority of a Christian church to undertake autonomously such reforms as the ordination of women to the priesthood; defections to Rome in search of strong authority; a conservative backlash against liberal theological opinions in high places in the church; and the decline of institutional religion in a secular environment. (Avis 1989, 2) This list reminds us that a church, like an individual, needs a sense of identity for its relationships with others, for its own inner life, and for the sake of its relevance in its environment. This last is of greatest importance, for it gives relevance to the first two. Unless the Anglican Church has a mission and purpose in the world which it derives from the Christian gospel, it matters little how it relates to other Christian bodies or how it orders its own life. We trust that the church universal has such a mission and a purpose and that Anglicanism has a distinctive contribution to make to it -- and it is this which we hope to discover.

In order to discover the relevance of Anglicanism, we must ask what her mission is. Historically the Church of England has sought to be faithful to her Lord in two ways: at home mainly by means of what has been called 'sociological catholicism', namely a deep, unquestioned, implicit integration of life and faith, world and church, nature and spirit, which seems to rest on a set of fundamental assumptions about reality that do not need to be continually articulated, but can be taken for granted while life goes on.' (Avis 1989, 6f) This is the state in which the church 'just gets on with being the church -- believing, worshipping, celebrating, serving -- without bothering its head about its identity'. It is the fundamentally unchallenged integration of Christianity with civilisation. (Avis 1989, 17) Beyond England the Anglican Church has sought to be faithful to her Lord by preaching the gospel to the indigenous peoples of the nations to which trade and conquest have taken her countrymen, and by exercising a prophetic witness in their societies.

Peter Hinchliff makes the very pertinent observation that the historical establishment of the Church of England has given Anglicans a sense that religion is something which belongs in the public domain, and that a long history of being involved with the government has meant that the church has been consulted about a wide variety of issues in which political action was to be taken, and has become accustomed to expressing a view on such matters: it has had to realise that political actions have a theological, religious and moral dimension. This has spilled over into other parts of the Anglican Communion, as in South Africa and Uganda, where there has been outright condemnation of policies and actions of governments. (Sykes & Booty 1988, 363)

Anglicans have made a considerable contribution to the

mission of the church universal. Writing on 'Anglicans and Mission', T E Yates notes firstly that there has been stress on indigenisation in terms of planting the church and of drawing out an indigenous ministry. Secondly, there has been a strong emphasis on education to equip converts and train clergy and lay ministers in a number of notable institutions throughout the British Empire. (Sykes & Booty 1988, 430) The 1662 Book of Common Prayer recognised the responsibility of Anglicans for the non-Christians among whom they lived: the office for 'Baptism of such as are of riper years'

may always be useful for the baptising of Natives of our plantations and others converted to the faith.

The SPCK was founded in 1698 and the SPG in 1701, the latter accepting responsibility (given by Royal Charter of William III) for the care of 'our own people' and for 'the conversion of the natives' throughout the 'plantations, colonies and factories beyond the seas'. The nineteenth century was the era of abundant missionary activity through the voluntary societies, those already mentioned being joined by the more evangelical Church Missionary Society (1799). (Sykes & Booty 1988, 430-7)

Anglicans were well represented at the World Missionary Conference of 1910, where the Archbishop of Canterbury, Randall Davidson said, 'the place of missions in the church must be the central place'. V S Azariah, Anglican Bishop of Dornakal in India, gave voice to the new relationship needed between the national leaders and the expatriate missionaries when he said,

Through all ages to come the Indian church will rise up in gratitude to attest the heroism and self-denying labours of the missionary body. You have given us your goods to feed the poor. You have given us your bodies to be burned. We ask for love. Give us FRIENDS. (Sykes & Booty 1988, 437)

Another prophetic voice was that of Roland Allen who published Missionary Methods: St Paul's or Ours? in 1912, asking whether it was the aim to perpetuate missions or to plant churches, and pleading for a greater dependence on the Holy Spirit and local autonomy for indigenous churches. We shall hear echoes of these pleas of Azariah and Allen sixty and more years later as we follow the progress of PIM in the Anglican Communion. Nevertheless, the twentieth century was seeing a shift 'from missions to mission'. At his enthronement as Archbishop of Canterbury in 1942 William Temple was able to refer to 'the great new fact of our era' -- the existence of the church of Christ in every major ethnic group in the world together with the creation of a true sense of Christian fellowship in the ecumenical movement. (Slack 1960, 10; Sykes & Booty 1988, 438) Lambeth 1958 spoke of 'mission to the whole world [with] no frontiers between "home" and "foreign".' In 1963 at the Anglican Congress in Toronto Archbishop Michael Ramsey went further:

We must plan our mission together and use our resources in the service of a single task. The word "missionary" will mean not colonialism of any kind but going to one another to help one another. Let African and Asian missionaries come to England to help convert the post-Christian heathenism of our country and convert our English church to a closer following of Christ. (Sykes & Booty 1988, 438f)

Shortly after Toronto Bishop Stephen Neill commented that 'the age of missions is at an end; the age of mission has begun.' (Sykes & Booty 1988, 439) In the words of the ACC 1973 report, 'there is but one mission in the world. This means that the responsibility for mission in any one place belongs primarily to the church in that place.' (ACC 1973, 53) Lambeth 1988 gave fresh impetus to Anglican mission activity in its endorsement of the call to a Decade of Evangelism, the CPSA's response to which

will feature prominently in this study. In the spirit of MRI, Toronto 1963 and PIM, T E Yates says:

The Anglican Church, with the church Universal, faces a sharp change of perspective. Much of the liveliest Anglican life exists in Africa south of the Sahara, in Asia and in Latin America. These voices will claim a hearing increasingly in Anglican consultations and may act as a healthy corrective to the Anglicanism of the comparatively settled, wealthy and arid north, arid in the view of many of these communities because of what is perceived as an over-intellectualised theological tradition and a weakened spirituality. As Archbishop Michael Ramsay suggested at Toronto, may it be that the vitality of the younger churches in the Anglican Communion is needed to renew the older churches in their mission? (Sykes & Booty 1988, 441)

3. The nature of historic Anglicanism

As we seek to understand the nature of Anglicanism we need to know something of the origins and sociology of the Anglican Church. Identity contains a dynamic of stability and change, sameness and development, continuity and adaptation, a dynamic that is found not only in individuals but also in all organisms and societies. The mission of a church must, therefore, be seen against the background of its history and its ethos, its essential nature. What particular form does Christianity take when it is found in Anglicanism?

It seems probable that Christianity had been introduced into the Roman province of Britain by the beginning of the third century. (Wakeman 1927, 1; Neill 1977, 9) The English reformers appealed to the antiquity of the British church, an autonomous church that long antedated the mission of Augustine to Kent in 597, and had its bishops at the Council of Arles in 314. (Sykes & Booty 1988, 416) There is no break in continuity between their church and the post-Reformation Church of England. In fact, it was the contention of the Anglican Divines of the sixteenth and seventeenth centuries that the Church of England had recaptured

the true Catholicity of the primitive church which Rome, through the corruption of the middle ages, had lost. (Sykes & Booty 1988, 416) The Reformation in England is unique in that it was an act of state in which the King became the head of the church, (Powicke 1961, 1) but it is important to realise that there was by then a strong popular desire for reform in England as the Continental Reformation gained in strength and its message swept across the Channel. It was by the touchstone of Scripture that the reformers rejected aspects of medieval Catholicism, and it was on the authority of Scripture that they upheld the role of the 'godly prince', the magistrate, as the supreme governor in both church and state, and that they maintained the doctrine of justification by faith alone. (Sykes & Booty 1988, 417)

Perhaps the closest we can come to a clear statement of the essentials of Anglicanism is the 'Lambeth Quadrilateral' of 1888, 'designating the essential marks of the Catholic Church' which needed definition 'for the purpose of reunion'. (Sykes & Booty 1988, 209f) The first of the essential marks is the Holy Scriptures, upholding the reformers' determination that nothing in the faith or order of the church should in any way contradict the Word of God. The second witnesses to their avowal that Scripture needs to be interpreted, and this interpretation is found in the tradition of the Primitive church, in the three Creeds and the first four General Councils. (Sykes & Booty 1988, 189ff) The third mark is the two dominical sacraments of baptism and the holy communion. Both Calvinist and Lutheran influences were very strong in the reformatory years of the Church of England -- Luther's 'sola gratia, sola fide, soli Deo gloria' was the keystone of the English reformation faith as well as his own.

The liturgy contained in the Book of Common Prayer is a model of the doctrine of justification by God's grace through faith. In it Baptism is the sacrament of salvation while Holy Communion is the sacrament of sanctification: the former is the entry into salvation in Christ, and in the latter this relationship is constantly being renewed. In the Anglican tradition justification and sanctification are inseparable, the latter being the fruit of the former, the ongoing work of the Holy Spirit. (CPSA 1989b, 438f) The fourth mark is the historic episcopate. Bishops (and the distinction between bishops and presbyters) were simply a given of the English reform. Henry VIII, though he separated the English church from papal jurisdiction and brought it under the exclusive jurisdiction of the Crown, altered none of its other constitutional or pastoral structures. (Sykes & Booty 1988, 296f) The Ordinal of 1549 regarded it as 'evident to all men, diligently reading holy scripture, and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church: Bishops, Priests and Deacons'. It was Almighty God who by the Holy Spirit had appointed these orders of ministers in the church. (C of E 1960, 292, 307)

The validity of this fourth mark of the Quadrilateral is widely questioned in the light of New Testament scholarship today because, while the principle of transmitted authority can indeed be derived from Scripture, the threefold ministry cannot be reconstructed from the complex picture of various ad hoc forms of ministry to be found in the New Testament. Even if the threefold ministry could be projected into the Apostolic age, by invoking the evidence of the epistles of Ignatius of Antioch, this is still a far cry from the sacramental conception of ordination at

the hands of a bishop within the historical line of succession, which for Paul Avis irreconcilably contradicts the claim of the Church of England to be a reformed church. (Sykes & Booty 1988, 419) The Preface to the services of Ordination in An Anglican Prayer Book is a little more circumspect than its predecessors, saying that the New Testament 'witnesses to ministries of apostolic oversight, of pastoral care and of service which by the second century emerged as the threefold ministry of bishop, priest (presbyter) and deacon', and appealing to historical tradition. (CPSA 1989b, 571)

The issue of the historic episcopate will be a recurrent theme in this study, because the Anglican Church, while holding tenaciously onto bishops, is less and less certain that its present forms of episcopacy are adequate. According to Richard Norris, the issue within the Church of England and later the Anglican Communion has not been whether there should be bishops but what kind of bishops there should be. The English reformers saw no reason to think that there was any inherent opposition between episcopacy and the cause of reformation, however much they might object to the prelatical shape assumed by the episcopal office in medieval Europe. In a reformed church this meant that bishops were to see to it that 'the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance' (Article XIX). The bishop was not to be a feudal magnate or a court official, but a pastor in the proper sense, governing the people by the gospel word of grace and of judgement. (Sykes & Booty 1988, 297f)

Lambeth 1988 gave sufficient attention to the meaning of episcopal ministry to indicate the Communion's ongoing need to

discover how the theological ideal can become the practical reality. (Lambeth 1988, 61-66; see also index of references, 332) The Lambeth Quadrilateral speaks of the historic episcopate being 'locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church'. Questions which remain, and to which far more attention and theological reflection must be given, concern the actual form which episcopacy and the other orders of ministry should take. One could sum up the Anglican uncertainty on episcopacy in the words of the title of a book edited by P Moore in 1882, Bishops -- But what Kind? (Cited in Sykes & Booty, p 296)

This being a study in Anglicanism, it is not surprising that bishops play an important part in it, from the Primates of the Anglican Communion who met just before the Toronto Congress and set their church on a course which it continues to follow to this day, to the Bishops of the CPSA whose leadership means the implementation or not of their church's 'God-given' PIM Vision. A question which we shall have to answer at the end will be whether the model of the episcopate which we find in the CPSA and in the Anglican Communion is equal to the demands of the present context. Again it is a matter of identity and relevance: is the church willing to run the risk of losing the model of episcopacy we now have in order to discover that model which will best enable the church to fulfil its mission now and in the future? Are the bishops willing to run this risk?

Within the threefold order of ministry those to whom the laity relate most closely are the parish priests, and so it is important to raise here the question of the identity and relevance of both priest and laity, a question which will recur

because of The Vision's emphasis on the liberation of the laity for the ministry to which they are called -- a Communion-wide emphasis as our studies of the Lambeth Conferences and the ACC will show. Just as the bishop is the focus of unity in the diocese, so is the priest in the parish. Because of the close proximity of the priest to the people, Anglican laity are more likely to discover their Christian identity in relation to their priest than to their bishop. Theologically, 'ordination authorises the expression of the priesthood into which all the baptised are incorporated'. (Avis 1989, 304) The clergy are increasingly being seen as having a ministry to the laity which will 'enable' them to witness and minister. At the same time, however, critical theological studies and circumstances such as the shortage of clergy and of the money to support them in full-time ministry are demanding a complete re-assessment of the meaning of priesthood or presbytership. It is vitally important that the laity are helped to rediscover their true identity and ministry in the church without their being threatened by radical change in the existing structures of priestly ministry. If their priest is to be the focus of their participation in 'the priesthood of all believers', that focus must remain visible and recognisable. Reacting to the radical changes suggested for the Church of England by the Tiller report, which would effectively remove the priest from the parish, Paul Avis calls for the fostering of the 'shared ministry of the whole priestly body of the church' through existing structures as far as possible because upheaval damages identity whereas stability assists the process of natural evolution towards agreed goals. (Avis 1989, 12)

One of the defences against change which we shall identify in the CPSA is traditionalism in the form of clericalism. This is identity foreclosure, the refusal to receive and integrate new events and experiences, which can be interpreted ideologically as an attribute of extreme conservatism. Avis quotes Stroup who calls this 'ecclesiastical nostalgia', and finds it in Anglicanism in evangelical and catholic forms of fundamentalism and reaction, both of which refuse to face the questions which the most perceptive Christian voices are asking. It is not that the reactionaries merely insist on traditional answers: they do not admit the legitimacy of the questions. One example he gives concerns the ordination of women to the priesthood:

Symbols are the currency of identity-formation. Symbols are not within our control; they emerge from the unconscious in response to some unconsciously felt need, crisis or inadequacy. They can be a 'rebirth of images' as new symbols draw numinous power into themselves and regenerate the whole symbolic world. But it is possible to resist the emergence of new symbols. The Christian feminist movement is producing new symbols of the sacred, immanent rather than transcendental symbols. But the persistent blocking of women's ordination is a case of resistance to new symbols, and of the failure of the received symbol-systems to evolve in order to incorporate new meanings in response to the changing demands of human identity. (Avis 1989, 15)

The Lambeth Quadrilateral provides a useful framework which demarcates the perimeters of the Anglican understanding of the Catholic church which, while being generally accepted, are subject to constant reinterpretation. As we have seen, Anglicans have no documents which exactly define their belief and practice -- but a distinguishing mark of the Church of England at the Reformation was the establishment of one uniform liturgy. (Sykes & Booty 1988, 121) As the Archbishop of Canterbury said in his opening address to Lambeth 1988:

Anglican unity is most characteristically expressed in terms of worship. ... This is a proper corrective to an

over-institutional view of Christian unity and to an over-intellectual understanding of unity through assent to confessional formulae. (Lambeth 1988, 14)

This is an important facet of Anglican identity. To understand what Anglicans believe, one must examine them at worship. This relationship of worship and belief is often discussed under the Latin tag, 'lex orandi, lex credendi': 'the law of praying is the law of belief'. (Sykes & Booty 1988, 174) As lines began to be drawn between Anglicans and Puritans, the principal distinguishing mark of Anglicans was allegiance to the Book of Common Prayer. Archbishop Cranmer's genius was to draw on a number of sources, ancient and modern, Catholic and Reformed, revise them, and weave them together into the Book of Common Prayer, one book, available at a reasonable price, to serve and edify both clergy and laity. (Sykes & Booty 1988, 121ff) Contained in this book are the Thirty Nine Articles, in which the reformers set out the theological principles upon which the Book of Common Prayer and the Ordinal were to be based. (Sykes & Booty 1988, 133f, 136) Because the clergy were not all equipped as preachers to uphold these standards, the books of Homilies were authorised in 1547 and 1571 to 'present a lively, sermonic declaration of Christianity in terms of salvation by grace and faith in the context of the vision of, and call for, a renewed church in a just society'. (Sykes & Booty 1988, 134)

The Book of Common Prayer was revised in 1552, 1559, 1604 and 1662, but these and later revisions throughout the Anglican Communion have retained the essentials of the 1549 book, and the Prayer Book has remained perhaps the strongest of all bonds between the churches of the Anglican Communion. (Sykes & Booty 1988, 122, 132f) A M Allchin claims that contemporary Anglicans retain their reforming fathers' reluctance to separate

spirituality from theology, resisting any tendency to divorce man's inner life from his social and political existence. (Jones & Wainwright 1986, 538) 'Lex orandi, lex credendi' still applies.

We see this very clearly in The Vision, which is primarily a call to the CPSA to be relevant in the context of contemporary southern Africa. It concludes with the strong affirmation that the actions of the church will be devoid of integrity if they do not arise out of a genuine spirituality: there must be a true integration of the spiritual and the theological, the inner life and the outward response. Anglicans believe that this integrity is best nurtured in a spirituality centred on the eucharist. In the new eucharistic liturgy of the CPSA the faithful go

... out into the world
in the power of the Holy Spirit
to live and work
to your praise and glory. (CPSA 1989b, 129)

Closely related to her unwillingness to codify her beliefs is the Anglican Church's identity and self-understanding as the church of the via media, a principle which she has consciously accepted, steering a course from Reformation times to the present between extreme Catholicism and extreme Protestantism. It is also true that the English temperament is one of moderation, and that the character of the English and of the Anglican Church is marked by reasonableness, tolerance, comprehensiveness and a desire for consensus. Together with Scripture and Tradition there is a third strand in the cord of Christian truth: Reason. This God-given faculty is to be exercised 'as a counterpoise to unthinking biblicism or unthinking conformity to historical precedent'. (Sykes & Booty 1988, 106) It has been with this threefold cord of truth -- Scripture, Tradition and Reason --

that Anglican apologists have approached the questions and controversies of their respective generations. Anglican identity and self-understanding has developed, not in a vacuum, but in relation to the many issues, challenges and threats -- both internal and external -- which it has had to face throughout its history (which Moltmann says is inevitable). This phenomenon is typical of any living organism as it develops in relation to its ever-changing environment. It is when this process ceases that the organism stagnates and dies.

In the sixteenth and seventeenth centuries the weapons of controversy in these battles were theological, historical and biblical scholarship. The Church of England took its stand on the new humanist learning of the Renaissance and the accumulation of erudition in the seventeenth century. The appeal to sound learning was therefore already a significant factor in Anglican apologetic. This appeal was marked by moderation, caution, pragmatism, philosophic probabilism, moral insight and a sense of the limits of human speculation in a devastating cumulative argument that successfully defended Anglican ideology. (Sykes & Booty 1988, 408) In the latter part of the nineteenth century the challenge came from developments in modern thought -- such as biblical criticism, evolutionary theory and immanent philosophy. The appeal to sound learning entered a new phase which came to fruition in 1889 in Lux Mundi, edited by Charles Gore, which aimed to succour a distressed faith by endeavouring to bring the Christian creed into its right relation to the modern growth of knowledge, scientific, historical, and critical, and to modern problems of politics and ethics.' (Sykes & Booty 1988, 408)

A M Allchin characterises the contemporary Anglican Church by its openness to others, a remarkable capacity to assimilate material of various kinds. (Jones & Wainwright 1986, 538) We can be open to others, however, only at the risk of our own identity. The CPSA's Provincial PIM Consultation demonstrates such an openness -- to other Christian traditions, to critical theological insight and to scrutiny by her sister provinces -- and The Vision challenges the CPSA to continue this openness both to her sister churches and to the world, in the realisation that there must be this risk to identity if the church is to fulfil her mission. Paul Avis cites Anglicanism's 'integrity', both as a way of living the Christian life together in the church and as a tradition and style of theology, as one of the distinctive contributions which Anglicanism has to make to world Christianity and to society, here applying the theory of the transposition of Christian values: such integrity will result in those values tacitly permeating society. (Avis 1989, 5f) A strongly incarnational theology has meant that Anglicans have taken seriously 'the integrity of creation', and have been committed to seeking 'the common good'.

The unity and coherence of the Anglican Communion is expressed not only in its beliefs and practices but also in terms of its structures. It is important that we gain a clear picture of these because it was through them that PIM was born and the process developed. The CPSA is a self-governing Province of the Anglican Communion, which the Catechism describes as 'a family of churches within the universal church of Christ, maintaining apostolic doctrine and order and in full communion with one another and with the see of Canterbury.' (CPSA 1989b, 432) The questions which have constantly to be faced are: how do a number

of self-governing provinces remain (or become?) a family, how do they maintain the same doctrine and order, how do they remain in full communion with one another? How do each and all, within the fellowship of the whole, fulfil the church's mission in the world?

One important instrument of Anglican unity and fellowship is the ten-yearly meeting of its bishops at the Lambeth Conference, the first of which was held in 1867 with sixty-seven bishops present out of an invitation list of 150. (Cross 1957, 781; Sykes & Booty, 46) 518 bishops attended the twelfth Lambeth Conference in 1988. Then, no less than at any other time in its history, the unity of the Anglican Communion had to be given careful attention, particularly in the light of the severe tensions caused by the controversy over the ordination of women to the priesthood and the episcopate. (Lambeth 1988, 1, 17)

The underlying principle of Anglican family life was expressed in the Encyclical Letter of Lambeth 1908:

If the Anglican Communion is to render that service to the varied needs of mankind to which the church of our day is specially called, regard must be had both to the just freedom of its several parts, and to the just claims of the whole Communion upon its every part. (ACC 1973, ix)

In other words, if it is to be relevant it must maintain its true identity. At Lambeth 1988 the Archbishop of Canterbury pointed out that one of the characteristic features of Anglicanism was its Reformation inheritance of national or provincial autonomy, that the Anglican tradition was thus opposed to centralism and encouraged variety to thrive. Authority was dispersed, being located in the Provinces of the Communion. Anglicans were traditionally suspicious of the Lambeth Conference becoming anything other than a conference. More solid structures of unity

and coherence might well be discussed at Lambeth 1988, said the Archbishop:

But I for one would want their provisional character made absolutely clear; like tents in the desert, they should be capable of being easily dismantled when it is time for the Pilgrim People to move on. We have no intention of developing an alternative Papacy. (Lambeth 1988, 14)

Despite the 'dispersed authority' of Provincial autonomy, it has become increasingly necessary in the latter part of the twentieth century to discover structures of unity for a worldwide Communion in the post-colonial era. Fourteen of the twenty-seven provinces have been established since 1950. (Sykes & Booty 1988, 393) Writing about the recent development of the Anglican Communion, Perry Butler quotes the 1930 Lambeth Conference description of the Anglican Communion as 'a federation without a federal government'. Following the 1958 Lambeth Conference's recommendation, a significant step towards strengthening communication and consultation within the Communion was taken with the appointment in 1960 of the first Executive Officer of the Anglican Communion. Pan-Anglican Congresses were held in 1954 and in Toronto in 1963. After the 1968 Lambeth Conference the Anglican Consultative Council was created to provide a continuity of consultation and guidance on policy which the Communion has hitherto lacked. Its first meeting was in 1971. (Sykes & Booty 1988, 46) An even more recent innovation in the quest for greater cohesion is the Primates Meeting which has been held regularly since 1979. This and the existence of the ACC have affected the role of the Archbishop of Canterbury, making him a more significant focus of unity within the Communion as he travels more widely within it. His authority like that of the Conferences is moral, and he remains 'a pivot not a pope'. (Sykes

& Booty 1988, 229)

We noted above that the 'Lambeth Quadrilateral' designated the essential marks of the Catholic church 'for the purpose of reunion'. In the twentieth century, with the rise of the Ecumenical Movement, Anglican comprehensiveness has been offered as a paradigm of Christian unity. A church which could combine Catholic, Protestant and Liberal characteristics in a living synthesis could surely be a model for a Christendom divided along those very lines, offering itself as a 'bridge' church. Anglican theology and the Anglican ethos have been characterised by synthesis, inclusiveness rather than exclusiveness, and by moderation. David L Edwards has written of the Anglican Communion that

for the futures of Christianity, here is a model which allows much diversity, theological and cultural, in order to welcome truth and reality, even at the price of being, or appearing to be, untidy, confused and broken; and here is an experiment (often a failure) which is admirable precisely because, when at its best, it has never claimed to have reached all the answers. (ACC 1987, 25)

Mary Tanner, writing on 'The Ecumenical Future' points to the success of unity schemes involving Anglicans in the Indian sub-continent, and to the fact that this has not been matched elsewhere. More recent failures have caused serious heart-searching among Anglicans, and many have come to the honest conclusion that the 'Anglican synthesis' may be more of an historical accident than a fellowship of mutual understanding, respect and love. While Anglicans world-wide are deeply committed to various discussions with Catholics, Orthodox and Protestants, the ecumenical involvement has led to a great deal of soul-searching about the extent of genuine unity within the Anglican Church itself. (Sykes & Booty 1988, 383)

The entire tone of the Archbishop of Canterbury's address to Lambeth 1988 conveyed the desire that the church should be one, and that the Anglican Church should be willing to lose herself in the reunited Catholic Church. (Lambeth 1988, 11-24) The Anglican Church's immediate task, if she is to have a distinctive relevance in the quest for Christian unity, is to convince her partners in dialogue that what appear to be weaknesses (comprehensiveness, moderation, tolerance) are in fact strengths. In ecumenical dialogue it is a legitimate and urgent requirement that each side knows what the other stands for, and Anglicans have been asked for more explicit reference to the authoritative documents of their tradition. This in itself gives an urgency to the issue of Anglican identity. (Avis 1989, 6)

4. The Anglican identity of the CPSA

The 1987 Modderpoort PIM Vision arose out of the life of the CPSA, which is part of the Anglican Communion. It is therefore important to look at the CPSA within Anglicanism, and to ask whether The Vision is consistent with the spirit and ethos of Anglicanism.

The Cape of Good Hope was discovered by the Portuguese searching for a sea route to India, and was of strategic importance on that route. It was colonised by the Dutch in 1652, and under the control of the Dutch East India Company until 1795, when the British invaded it lest it fall into French hands, and from then onwards (except for a brief period from 1803-6) it was a British colony until Union in 1910, and South Africa was a member of the British Commonwealth for another fifty years. From 1806 there was an ever-growing British presence, especially with the arrival of the 1820 settlers. The spiritual needs of

those who belonged to the Church of England were served by a variety of colonial chaplains, and it soon became imperative that a bishop be sent from England to draw the independent congregations into a diocese and establish the work of the church. Robert Gray was chosen and consecrated by the Archbishop of Canterbury, and with the financial support of the newly-established Colonial Bishops Fund, was sent out as the first Bishop of Cape Town in 1848. (Hinchliff 1963, 1-26)

Although Gray was not a member of the Tractarian Movement he was strongly influenced by it, and shared the Tractarian view that the Church of England was in desperate need of a new vitality, laying a great deal of the blame at the door of establishment. He desired a church organisation nearer to that of the early church, and saw South Africa as a clear field in which to put his ideas into practice. He was given jurisdiction over a vast area, and travelled extensively within it to the Eastern Cape, Natal and Zululand. Thus began a period not only of ministry to British subjects and settlers but also of energetic missionary outreach to the 'native peoples'. (Hinchliff 1963, 30f, 34-81) Today the CPSA covers the whole of southern Africa and its members are from all the black indigenous peoples (75%) as well as British and other descendents and those of mixed race. There are now twenty-one dioceses, nearly two-and-a-half million members in a population of fifty million Christians, and 1200 clergy. (ACC 1991, 22) The CPSA has a predominantly Catholic ethos, with a strongly incarnational spirituality which has manifested itself in strong opposition to apartheid on the part of its leaders, black and white, and its representative bodies. Until the nineteen-sixties, when USPG began to withdraw

from active involvement in the life of the Province (believing that the pioneering work was done and that the church should rely more fully on its own resources), there was a very strong English influence -- the first non-English Archbishop of Cape Town was elected in 1974 and the first black Archbishop in 1986. The 'Englishness' of the CPSA and the fact that it does not have an indigenous identity, even to this day, is due partly to strong historic ties with the Church of England, and partly to the fact that the Province is made up of variety of cultures, none of which has been able to put its stamp on the church as a whole. (Hinchliff 1963, 204) The PIM process within the CPSA illustrates the church's readiness to assimilate Anglican insights and innovations -- our study reveals that the Anglican 'pull' is much stronger than the 'pull' towards greater ecumenical involvement.

The CPSA sees itself as part of the Christian church, Catholic and Reformed. (CPSA 1990a, 54ff) According to its Constitution it submits to the authority of Scripture as interpreted by the Primitive church, the Creeds and the General Councils, and it shares in the mission of the universal church. It commits itself to the requirement that its liturgy be 'consistent with the spirit and teachings of the Book of Common Prayer.' (CPSA 1990a, 4, 9) This is consistent with the belief and practice of all the sister Provinces of the Anglican Communion. The CPSA identifies fully with the contemporary life of the Anglican Communion, for example in full participation in Lambeth, the ACC and the Primates' Meetings, and in the MRI and PIM processes which presuppose the critical presence of invited members of sister provinces.

In the CPSA PIM process we see the tension between the CPSA's

natural desire to retain its Anglican identity and the challenge of its context, (which came mainly via the ecumenical South African Partners, to whom Anglican identity is less important). The Overseas Partners (all Anglican) tended to affirm Anglican identity, while the South African Partners (mainly non-Anglican) were more concerned with the southern African church's search for contemporary relevance in its context. As we trace the PIM process in the CPSA we shall be compelled to ask whether ultimately the CPSA is to be primarily the Anglican church in southern Africa, or a part of the church in southern Africa?

CHAPTER 2. THE ANGLICAN PIM PROCESS

In the previous chapter we noted the fact that the church had to undergo a significant transformation in the post-second world war years if it was not to lose contact with the scientific, social and political reality of the world around it. The founding and early development of the WCC and the Second Vatican Council were major responses to these challenges. The emergence of autonomous Anglican provinces in nations which were in the process of gaining their independence from Britain underlined the need for the Anglican Communion to undergo its own process of renewal, and so this combination of factors led to the holding of the Anglican Congress in 1963. Here the inherited idea of mission as a movement from 'Christendom' in the West to the 'non-Christian' world was challenged. In its place came the conviction that there was one mission in all the world, shared by the world-wide Christian community. The universality of the gospel and the oneness of God's mission meant that this mission must be shared by Christians in every part of the world with their distinctive insights and contributions. 'If we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task must now make us all both givers and receivers.' (ACC-2 1973, 53)

1. 'MRI': The Anglican Communion's 'Coming of Age'

The Pan-Anglican Congress in Toronto in 1963 was a watershed in Anglicanism's growth towards greater unity, fellowship, self-understanding and sense of mission, with its concept of 'Mutual Responsibility and Interdependence in the Body of Christ'. A close look at MRI is vitally important for our purposes, because it was a new beginning for Anglicanism, and because PIM came into

being in 1973 as the continuation of MRI and all that it stood for. What is more, in it we see the emergence of most of the themes which became part of the CPSA's PIM Vision a quarter of a century later.

Commenting positively on the Congress after sixteen years, the 'Report on the Anglican Communion' at ACC-4 in 1979 said:

Reflection on the long-term effect of the 1963 Toronto Congress, which adopted the concept of MRI, leaves no doubt that the Holy Spirit can use such conferences for the inspiration and renewal of the whole people of God. (ACC 1979, 42)

There was very definitely a sense of Anglican rebirth at and after Toronto. The watershed had been reached between the paternalism of the older 'founding' churches towards the newer, dependent 'daughter' churches, and the new insight that each national church or province was autonomous, and equal to every other. For example, in 1963 the CPSA was still very much a 'daughter' of the Church of England, receiving both money and personnel mainly through a missionary society, the Society for the Propagation of the Gospel (SPG).

The Toronto Congress took its lead from the Archbishop of Canterbury, the Most Revd Michael Ramsey, in his opening press conference, sermon, and commentary on MRI. (Fairweather 1963, 124f) It is best summed up in the opening words of The Congress Message:

The church that lives to itself will die by itself. (Fairweather 1963, 264)

This warning was taken up by the Congress as a call to mutual responsibility and interdependence within the Anglican Communion, but also beyond that to the whole body of Christ (many feared that pan-Anglicanism might detract from the move towards the unity of the whole church), and indeed to the world.

The Primate of All Canada, the Most Revd Howard Hewlett Clark, had in his opening sermon spoken of the ecumenical setting in which the Congress met, in words which were reassuring to those who feared pan-Anglicanism:

We cannot forget our brothers of other communions. We do not meet to glorify Anglicanism; we meet to glorify God. We do not meet to advance the cause of Anglicanism; we meet to love and serve the world in Christ's name and in Christ's way. (Fairweather 1963, 9)

Both he and Ramsey displayed a burning desire for Christian unity. He more than Ramsey stressed the Christian's calling to witness in the world:

Therefore we must be ready, indeed eager, to see God's name being hallowed outside the church as well as inside. ... God does not spend all his time in church. (Fairweather 1963, 11)

The scene was set for the Anglican Church to take an entirely fresh look at itself and its mission. We find this double emphasis on co-operation with other churches and with the world later carried into The Vision.

The sense of Anglican rebirth is evident in the document Mutual Responsibility and Interdependence in the Body of Christ (Appendix G; Whitely 1963, 84-91) which was presented to the Congress at the end of its first week, and which emerged, with The Congress Message, (Appendix H; Whitely 1963, 92ff) as the authoritative word of Congress to the worldwide Anglican Communion. The MRI document ends with the call to the church to be willing to die in order to be reborn:

We are aware that such a programme as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities -- even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forgo many desirable things, in every church.

In substance, what we are really asking is the

rebirth of the Anglican Communion, which means the death of many old things but -- infinitely more -- the rebirth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now. (Fairweather 1963, 122)

Diocesan and provincial identity were to be put at risk. Here again we find a parallel in the 1987 PIM process in the CPSA, when the dioceses were challenged to die to themselves and their narrow identity by accepting the Provincial Vision, and the Province was challenged by the wider church (local and overseas Partners) to be not merely the Anglican Church in southern Africa but a part of the church of southern Africa -- to accept an ecumenical identity for the sake of the church's relevance in the context of southern Africa in crisis.

During the two weeks leading up to the Congress a number of meetings had taken place in and near Toronto. (Appendix G, preface) One of these was a meeting of the Primates and Metropolitans of the Anglican Communion, called the 'Advisory Council on Missionary Strategy' or just the 'Advisory Council'. It is significant that MRI came from the leaders of the Anglican Church, that it was they who were calling the church to a death and rebirth.

There was considerable confusion in the Congress as to how to deal with this document procedurally, (Whiteley 1963, 50ff) and in the end in The Congress Message it was 'welcomed for serious study'. That could of course have been its death-knell, but the Message itself was so close to MRI in both spirit and content that the two became accepted together as the direction which God was calling the Anglican Communion to take.

The preface to MRI (Appendix G) spoke of 'certain great themes which steadily pressed on all who shared the meetings', who had 'gathered these common insights, hopes, determinations,

into one statement', and described it as

a united declaration and proposal for action, from the Anglican Communion, through its leaders, to every Anglican church and province, every diocese and parish, every member and minister. The title it bears indicates both its nature and depth, and also the supreme greatness of the setting within which the life and duty of the Anglican Communion must now be seen.

The Primates had considered the current context carefully. Meeting for the first time since Lambeth 1958, they had spent two weeks of deep discussion, considering the current needs and duties of Anglican churches in every part of the world, discerning what God had done and was doing in the world and in the church, and of the unexpected frontiers they now faced. There were critical needs for money and manpower throughout the Communion, but these needs proved a far greater reality -- that the ideas, the pictures they had of one another and of their common life in Christ, were utterly obsolete and irrelevant to their actual situation. Areas of the world which had been thought of as dependent and secondary were suddenly striding to the centre of the stage in a new and breath-taking independence and self-reliance. This had happened equally in the church.

In our time the Anglican Communion has come of age. Our professed nature as a world-wide fellowship of national and regional churches has suddenly become a reality ... It is now totally irrelevant to talk of 'giving' and 'receiving' churches. The keynotes of our time are equality, interdependence, mutual responsibility.

The church's unity in Christ was the most profound bond between its members in all their political, racial and cultural diversity. The time had come when this unity and interdependence must find a completely new level of expression and corporate obedience. The need of the present generation of Anglicans was not therefore simply to be expressed in greater generosity by those who had money and personnel to spare, but rather to

understand how God had led them, through the sometimes painful history of their time, to see the gifts of freedom and communion in their greatness, and to live up to them. Practical steps had to be taken at once if they were to find new forms of unity and obedience, and a programme for their implementation.

First, there must be a comprehensive study of the needs and resources throughout the Communion. The second step was the immediate raising of fifteen million dollars to meet already-known needs, and a swift, ongoing, sustained and expanding pattern of giving if the work of their churches was to survive. The needs were the training of clerical and lay leadership, construction of buildings in new areas of responsibility, and the establishment of new provinces and dioceses. Third, they asked a parallel commitment as to personnel: the recruiting and training of clergy to meet the acute Communion-wide shortage, and of laity to play their full role in the life of nation and world. Every part of the Communion should join in the commitment as it chose, setting its own time, goal and methods. In many parts of the world there was little time left for this kind of partnership -- some doors had already closed.

Fourth, to continue and extend the whole process of inter-Anglican consultation, including more frequent consultations among the Primates, new missionary ventures using teams drawn from every part of the Anglican Communion, and studies of pay standards, educational qualifications, and the like, in order to facilitate this increased sharing of one another's life.

Fifth, 'each church must radically study the form of its own obedience to mission, which was not only a giving to others, but equally a sharing and receiving:

We must everywhere ask ourselves ... what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians.

This study should include its structures, its theology of mission, its teaching, its priorities,

whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers.

Sixth, they should face maturely and without sentimentality the nature of the Anglican Communion, and the implications for them all of the one Lord whose single mission held them all together in one Body.

To use the words 'older' or 'younger' or 'sending' or 'receiving' with respect to churches is unreal and untrue in the world and in our Communion. Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is. The form of the church must reflect that.

Every church should seek the way to receive as well as to give, asking expectantly what other churches and cultures may bring to its life.

Mission and service to others must be the priority by which every church seek to test and evaluate every activity of its life. The church is not ... an association of like-minded and congenial people. Nor is our Communion ... commissioned to propagate an English-speaking culture across the world ... The church exists to witness, to obey and to serve. All our planning must be tested by this.

Seventh, to facilitate communication and fellowship, every church should develop swiftly every possible channel for communication with its companions in the Anglican Communion -- indeed in the church of Christ as a whole. This was not merely a matter of the printed word or occasional visits, but

a matter of deep and deliberate involvement in one another's affairs and life. It means the reorientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means

massive exchange programs of men and women in different categories. It means a host of designed ways by which our common life and mutual interdependence may be expressed.

The Primates' realised that this was a call for the death and rebirth the Anglican Communion.

Here, then, was the vision, and the Anglican Church was to discover in the coming decade that specific strategies would be required if the vision was ever to become reality. The strategy chosen and developed was MRI, which became 'Partners in Mission'.

When we examine the PIM process in the CPSA we shall note that one of its major shortcomings was the failure to plan and strategise sufficiently for the implementation of the chosen priorities, with particular focus on the 1987 Vision. We have just examined the genesis of the Communion's 'Vision' and noted the fact that strategies for its implementation were built into it. That was an example the CPSA did not follow.

The vehicle which 'carried' the MRI vision was The Congress Message which welcomed this plan. This Message was to be read in all churches of the Communion, with the approval of the bishop and with a suitable introduction. It began with the warning from the Archbishop of Canterbury:

The church that lives to itself will die by itself ...
God has moved us by His Holy Spirit to think very hard
about our vocation as Christians. Selfish ways must go.

Then followed five key statements: First, 'God has called us to be a Serving Church': Christ the servant was the model for a church determined to learn to serve its neighbours outside the church, to serve their fellow churches, to learn to give and to receive, to meet urgent needs within the Communion generously.

Second, 'God has called us to be a Listening Church': Toronto having again taught that Anglicans did not have a monopoly of the

truth, all must listen more carefully to what God was saying to them through Bible, prayer, sacrament, and also through people of other faiths and through those involved in this world's affairs, whether or not they recognise him.

Third, 'God has called us to be One Church': Support and fellowship was pledged to those dioceses which were preparing to enter into unity with other churches, and the intention was to work 'far more closely with our fellow-Christians of other communions.'

Fourth, 'God has called us To Affirm The Unity of The Human Race': Segregation and other forms of discrimination were sin. Deep concern and compassion was expressed for all who suffered on account of their race, colour or creed, and support for those who witnessed to Christ in their stand against these sins, and shame that barriers of race still persisted in the life of the church.

Fifth, 'God has called us All, Clergy and Laity Together': Again and again the Congress had realised the fundamental importance of the laity as partners with the clergy in the whole work of the church. Lay delegates had asked urgently for more adequate training. Anglican laity wanted to understand their faith, and how it applied to questions of poverty, politics, race, war and peace, daily work and leisure, so that they might witness to Christ. The Message concluded:

God is calling some of our churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the Cross is that these are blessings and burdens to be shared in love. We are passionately concerned that he shall do what he wants with us all.

This, with MRI, was the vision which would be carried home to all the dioceses and provinces of the Anglican Communion.

Themes from Toronto which found its way into The Vision were a concern for individuals and society in the world beyond the church, an openness to the insights of other Christians and other human beings, the quest for unity, intolerance of segregation and discrimination, and the call for the laity to become partners with the clergy in the whole work of the church -- and therefore the urgent need for the laity to receive adequate training. The overall concern of both the original and the later visions was the mission of the church.

As is the case with all visions, the crucial question lay not in the words which were used but in the action which flowed out of the vision. Would the vision become a practical reality? We now proceed to examine what the Anglican Communion did with the vision which emerged at Toronto.

2. Lambeth 1968 assesses MRI

Five years later the Lambeth Conference of 1968 heard that MRI had 'proved to be a great inspiration and blessing' and called for it to be continued, in particular the project system -- with certain provisos which would safeguard the freedom of each church to decide on what was appropriate to its own needs, and which would ensure that project programmes were realistic in scale, flexible in operation, and sustainable. The local church should normally support its own local ordained ministry, but the Directory of Projects might be used to facilitate the interchange of personnel between regional churches on a short-term basis. (Lambeth 1968, 146f)

Lambeth recorded its gratitude for the concept of MRI, believing that its development had a vital contribution to make to relationships within the whole church of God, and summoning

the Communion to a deeper commitment to Christ's mission through co-operation at every level of Anglican and ecumenical life. the planning, implementing and review of all work undertaken. The time had come for an urgent reappraisal of the policies, methods, and areas of responsibility of the Communion in discharging its share of the mission of Christ. (Lambeth 1968, 46)

Lambeth 1968 founded and constituted the Anglican Consultative Council (ACC) to replace the Lambeth Consultative Body and the Advisory Council on Missionary Strategy. At the same time the Anglican Executive Officer was to be replaced by a Secretary General appointed by and responsible to the ACC. A more integrated pattern was now necessary in which Anglicans, as members one of another, might fulfil their common inter-Anglican and ecumenical responsibilities in promoting the unity, renewal, and mission of Christ's church. (Lambeth 1968, 46-50, 145)

3. Partnership for mission: ACC-1 1971

The first meeting of the recently established ACC took place in Limuru, Kenya, in early 1971. Its report, The Time Is Now, recalled its founding:

Lambeth 1968 passed a resolution. The twenty-one Anglican churches agreed to go ahead. And from that point on we were on new ground. (ACC 1971, vii)

The new ground was immediately apparent: from this point onwards, eight years after MRI, we are able to discern the beginnings of a struggle in the life of the Anglican Communion to move from an emphasis on partnership to one of mission, from a pre-occupation with identity to one of relevance. ACC was responsible for furthering the MRI concept, and at its second meeting in 1973, ten years after Toronto, was to give birth to the Partners In Mission process.

ACC-1's section on 'Mission and Evangelism' (ACC-1 1971, 41-53) looked at mission, mission policy and method, the MRI concept and its practical application. It began by defining mission as

The continuation of that explosion of new life, faith, hope, and love, which was released into the world by the coming of the Lord Jesus Christ, his dying and rising, and the gift of his Spirit to men. We share in Christ's life as we share in the continuing of that mission.

The report raised some contemporary questions. Christ's mission took different forms and was described in different terms in each place and time, from the simplest verbal communication which elicited a response of faith to contemporary situations in which it was almost impossible to find words and deeds which would convey to people who and what Christ was. But some things, while incomplete, could be said:

There is the conviction that God is at work in the world, far beyond the boundaries of the church

-- in movements of liberation and humanisation and of radical renewal in ancient religious systems, often traceable to ideas which have their roots in the Bible. Also, secular agencies often accomplished reforms for which the churches laboured without achieving these goals, and the church was compelled to recognise this as God's healing and liberating work. There was a deep sense among peoples everywhere of the meaning of being human and of the reality of sharing in a common humanity, despite the many divisions and the indignity which people suffered through denials of their humanity which resulted in intense feelings of revolt, especially among young people.

There was a recovery of biblical perspectives which had been forgotten -- a vision of salvation as God's total, all-embracing gift of healing and liberation for his whole creation, its concern for bodies as well as souls, for nations and societies as

well as for personal and private life, of mission being God's mission rather than ours, and of its dimensions being greater than the creation and growth of churches.

Much careful study was needed in order constantly to relate these convictions to the central facts of the gospel, for example to relate God's healing works in history to the final promised kingdom. Faithfulness to the contemporary mission of God must surely lead Christ's people into a full and joyful participation in all the works of faith, hope, and love which led to healing, liberation, and humanization. These insights are entrenched in the CPSA's 1987 Vision with its concern for the liberation of individuals and societies from all that hinders or distorts growth to fulness of life, and in its spirituality which sees all things finally in harmony with God.

With the obligation to pursue this holistic vision, ACC-1 believed that the church was compelled to ask again about the relevance of those matters which had traditionally been central to its work -- evangelism, conversion, baptism, and the building up of the church -- the relevance of which some contemporary Christians were seriously questioning. The report's conclusion was that despite the impression given by Christians of a self-centred concern for their own salvation without regard to the needs of the world and society, these traditional practices were integral to the continuing mission of Christ who in his earthly ministry called his disciples into a visible group committed to be with him and to be sent out in his name. From Pentecost onwards there had never been a time when that proclamation had been made except from within that community:

Every activity of the human spirit can become effective in history only through some institutional embodiment. It is an illusion to suppose that the

church can be an exception to this rule.

Radical criticism of the church on every level for its selfish commitment to its own preservation should be taken very seriously, but the church's response to this criticism should not be a futile attempt to escape from institutional forms. Rather, there should be

a faithful endeavour to recover a common life centred in the given simplicities of the apostles' teaching and fellowship, the breaking of bread and the prayers. It is these simplicities which give to the parish congregation its enduring place and significance in the Christian mission.

The church existed as the visible sign and instrument of God's universal saving purpose, the centre of which was not the embodiment of a law, a programme or an ideal, but the person of Jesus Christ himself:

It lives in the midst of the struggle for liberation in the power and joy of liberation already given through him.

When commitment to a programme was substituted for this liberation, two very common dangers followed:

Either the committed person is crushed by the intolerable burden of guilt for the corporate sin of society in which he shares; or he projects his guilt in the form of hatred for those who can be identified as the enemies of freedom.

So the obligation remained to draw people to Christ and to build them up as active members of the liberating fellowship, but this must necessarily be in the context of full involvement in God's contemporary work of liberation going beyond the boundaries of the church, otherwise the work of evangelism became a distortion of the gospel.

For the mission is God's mission; it concerns the whole of humanity and indeed the whole of creation.

Again we find strong resonances in the holism of The Vision and its concern for effective evangelism.

People were brought into personal commitment to Christ 'naturally' by the influence and attraction of the church on the members of the human community in which it was set, but also by the deliberate 'going beyond' to those who were not or could not be touched by the church as it was. MRI could not mean simply that churches help one another to maintain their life and their 'natural' growth, but must also mean that churches help one another in the 'going beyond' which is the essence of the missionary task. The mission of the church was, by divine command, to 'every creature', which meant taking the gospel to sincerely devoted people of other faiths, who might resent this as an arrogant intrusion. It was vital that any element of intrusion was minimised by showing a deep personal humility and by a willingness to listen as well as talk, and to learn from them. The church knew that God did speak to people outside it and outside the pages of the Bible, 'so we shall listen not only to understand but to profit'.

But we remain deeply convinced that it is only in Christ that God has adequately revealed himself (however inadequate our apprehension of that revelation may be); and that it is only at the cross that even God himself could solve the problem of human sin.

So Christians were under obligation to show their partners in dialogue who Jesus is and what he has done, or even their deepest dialogue would be hollow and insincere.

The report turned to the practical operation of MRI. Mission was 'the responsibility of the churches in each place.' Lambeth 1968 had recommended a reappraisal of 'areas of responsibility of the Anglican Communion', and in the light of developing relationships since 1968 it was felt that the initiative in mutual responsibility was still with the 'donor churches'. It

had become increasingly clear that each church had to plan its total mission for itself and decide what other partners it wanted to involve in that mission. This would require planning in the light of the total situation, the examination of all available resources, both human and material, both local and over a wider field, the determination of priorities, the drawing up of an agreed programme, and the articulation of projects within that programme.

Joint Planning would have to be done, firstly, in association with other churches -- the ACC had a duty to encourage ecumenical co-operation, not a narrow Anglicanism. Provinces and dioceses should be encouraged to plan and act ecumenically, within the framework provided by the WCC's Joint Action for Mission programme which called for co-operation in surveying the total task in a given area, planning the use of total available resources, and using them together in the one task in which all were engaged. Often this could best be done when one church was asked to act on behalf of all.

Secondly, joint planning should be done within the Anglican Communion -- recently, through better understanding of the principle of MRI, a kind of 'ecumenical movement' had been taking place within Anglicanism. Styles of theology and their associated institutions which had walked separate paths now walked together and gladly learned from each other. This should be encouraged without fear of a 'monotonous one-style Anglicanism'. This process might teach Anglicans how to work ecumenically.

Thirdly, joint planning should be done with government and other secular agencies if the church was to realise its objective of working together with all who shared its goals for

development. For some churches this would be a new departure, but experience had shown that it could be done without loss of the church's identity or goals.

The issues being raised here were, as we noted above, to become important in the CPSA PIM process, as was the perennial problem of finding the necessary resources and managing them.

The best hope of developing responsible relationships and bringing to an end the 'shopping list' mentality of which all had been guilty was for the leaders of the province or diocese to confer with those churches or agencies which sought some form of partnership in their mission, making a full assessment of the joint resources available for the next two to three years. Then, guided by its established priorities, the local church could decide how best to make use of these resources with help but not interference from its partners, who should rather make that church's plans its own plans. Those projects most worth sharing with partners were those which released the unrealised potential in the local church members and generated more self-reliance in the community, which was the true meaning of 'development'.

The concept of MRI continued to be, a sound basis for the development of policies and the assessment of methods in mission.

It is, in fact, the one shared statement on contemporary mission that we Anglicans have.

The report stated that since the Anglican Congress in 1963 co-operation, contacts and mutual understanding had increased significantly across the Anglican world. Churches were planning more comprehensively and more co-operatively, and missionary societies were beginning to see their programmes in relationship to one another. Provinces had faced the difficult necessity of reviewing programmes and placing them in a priority structure.

Companionship between dioceses had resulted in a real increase in mutual concern and a widening of horizons. New forms of interchanging personnel had emerged and a spirit of personalised obedience to mission was emerging. MRI was permeating the common life of the Communion. Now it had become important to distinguish between the realisation of the principle of MRI and the operation of the directory project which should be seen as one among several forms of expressing the inter-relationship. Church members should be educated to grasp and articulate the ways in which 'this great principle becomes a reality in our common life.'

A survey of existing resources and needs was urgently needed. In order to avoid serious disparity, it was desirable that the Secretary General be informed of the total of assistance in personnel and money that each local church was receiving from all outside sources, and their objects. Also, each church should evaluate its own resources and responsibilities, and make use of the undeveloped and under-utilised property of considerable value owned by churches throughout the world.

The Directory existed to advance the widening of the range of partnerships within the Communion. Member churches were encouraged to allocate some of their projects not to one of its usual partners, but to the wider fellowship of our whole Communion.

The Directory of Projects had run into a number of difficulties: the inevitable lack of funds, urgent needs requiring help speedily, some projects were only partially supported and so presumably never got off the ground, and some projects were unduly dependent on outside sources. Better

communication of and reporting on projects was desirable as a ministry by the receiver to the donor if parishioners were to respond to requests for prayer, personnel and money. Churches in great need should also give from their limited resources so that it could be seen that all were involved in Christ's mission.

The exchange of personnel, long- and short-term, continued to be one of the major ways in which MRI was realised. It was important to find better ways of making personnel needs known and shared. For the most part missionary agencies had carried this out in a fragmented way, due to insufficient communication with one another. MRI required that an effective way be found to co-ordinate needs and resources. There was also the increasing possibility of interchange between churches in developing nations, and each church needed to find ways of sending personnel to others if it was to be true to its own life in mission. Attention was drawn to efforts being made by the WCC to grapple with this problem, and it was hoped that Anglican churches would participate in this ecumenical discussion and action.

In addition to the formal exchange of personnel, Christian men and women, often from Africa and Asia, increasingly moved from country to country in the service of government, industry, commerce and cultural activities, and this should be recognised as an immense opportunity for witness and service for which special preparation was required for their service abroad, their orientation to a new culture, and their reception and pastoral care in the church to which they went.

Companion Diocese relationships had helped establish new contacts, leading to mutual understanding, concern, and informed prayer -- and every diocese was urged to consider developing such relationships. Companionship should not be confined to links

between unequals. Younger churches were already finding enrichment in relationships with one another.

Mutual consultation and the sharing of the experience of the life of the church at the deepest level should also take place between churches in full communion, which the MRI document had said meant little if it was taken as a ceremonial symbol, but much if it was understood as an expression of common life. The experience shared could include such aspects of the church's life as liturgical revision, synodical government, size of dioceses, and reform of ministry.

The report concluded with the caveat that MRI must never be seen merely as a means of mutual support for the churches, but rather as the principle of a common mission to the world.

But the mission is not ours; it is God's. The church is not the goal of his mission, it is the instrument, the sign, and first-fruit of it. We share in Christ's life only as we share in his mission to the world.

Mission began in the place where each Christian was; it concerned those with whom they lived and worked each day; it extended to all people everywhere. Old patterns of mission might come to an end, but God could open their eyes to see new ways in which they could share with others what he had entrusted to them in Christ. It was now up to the Anglican Communion to find ways of gathering its limited resources and making them available to the Lord.

4. The birth of PIM: ACC-2 1973

'Partners In Mission' was born in July 1973, in Dublin, Ireland, as the outcome of ACC-2's evaluation of ten years of MRI. The report of ACC-2 was entitled Partners in Mission. (ACC 1973, i) While MRI had contributed to the development of a new approach to co-operation in mission within the Anglican Communion, leading to

new and significant interrelationships between churches, it had become too largely identified with the Directory of Projects, and this in turn has led to a 'shopping list' mentality. It had become 'increasingly less effective both as a means of planning and as a means of support.' New styles of 'co-operative partnership ... designed to overcome the weaknesses of the Directory system' were presented to the Anglican Communion by ACC-2. This co-operative partnership was called 'Partnership in Mission'. (ACC-2 1973, 53f)

The ground had been prepared for the transition from MRI to PIM at ACC-1 in 1971 and subsequently at a meeting of representatives of missionary agencies in Greenwich, Connecticut, in 1972. ACC-1 had said that missionary societies were beginning to see their programmes in relation to each other, and at Greenwich they made a commitment to each other, to co-ordinate their planning and action in support of MRI and the growing partnership of dioceses and provinces throughout the Anglican Communion, and in the interests of ecumenical collaboration. It was now time to work increasingly with provinces to develop co-operative rather than unilateral structures for planning and priority decision-making. (ACC-2 1973, 54) This commitment would become incarnated in the PIM programme.

ACC-2 set out the purpose of the proposed process, Guidelines for Partnership, and plans for its implementation: (Appendix I; ACC-2 1973, 55-59) The stated purpose was

to develop and foster more effective patterns of consultation and working relationships between the member churches of the Anglican Communion.

They did not deny the responsibility of each church to determine its own priorities, but meant to replace former attitudes either of independence or dependence by a common attitude of

interdependence. The mutuality involved in the proposed process of joint consultation would enable churches better to appreciate one another's responsibilities in relation to the resources entrusted to them. The proposed process was based on the conviction that both giving and receiving must extend throughout the whole family of Anglican churches, and that every church would receive others as its partners in mission with the variety of resources which they have to offer. In order to lay to rest the 'shopping list' mentality, emphasis was laid on each church working towards financial independence in its own structures. ACC staff were to co-ordinate consultations in order to overcome the previous haphazardness and lack of co-ordination between local mission boards and societies.

The aim is a relation of partnership through mutual consultation, a people-to-people approach as between members of a family of churches, with a flexibility which corresponds to the varied nature of the member churches of the Anglican Communion.

(55)

While attempting to remain faithful to the original MRI vision, the Directory method needed replacing because one of its dangers was that the support was often dependent upon 'the special interests of the supporting agency.'

The process of joint consultation would demand from each church that it share with others not only a set of isolated projects, but the context of diocesan and regional mission within which these have meaning and purpose. The data from the consultations would provide an over-view of the total situation of the Anglican Communion, and be a rich source for study and Communion-wide planning, to be used by all parts of the Communion as the basis for education, communication, and interpretation. In the 'Guidelines for Partnership' emphasis was laid on the need

to recognise the equality of the partners, on discovering ways in which this equality could be expressed, and on the fact that all churches had needs which others might help to meet, and resources in which others might share, both spiritual and material. Each church should witness to what it had experienced of Christ in its own situation, thus providing inspiration and encouragement to other churches; at the same time it should be ready to benefit from the experience of others.

In the first guideline the initiative for planning and fixing of priorities was clearly given to the church in which the consultation was to take place, 'through its own decision-making process'. Only after it had been formulated was the plan to be shared with the partner churches. This protected 'proper freedom of choice of these partners in mission' and would help and not hinder the process by which each church secured its own identity and integrity. In a world struggling to emerge from colonisation, the church was engaged in the same process.

The second guideline also firmly gave the initiative to the local church -- 'in inviting those whom it wishes' to be its partners, but this must be at a stage early enough to allow the invited partners to enter fully into the process, and 'to raise questions regarding the nature and objectives of the projects proposed'. Guideline three called for detailed and thorough planning at every level of church life, producing a realistic assessment of resources and needs from 'outside sources'. Guideline four emphasised the need for ecumenical co-operation in the projects and activities, and therefore in the initial planning process.

Guideline five again highlighted the legacy of past paternalism and the need to break away from it -- mission boards

and societies would have to enter into the proposed consultative process and replace bilateral relationships with co-ordinated action. Guidelines six and seven suggested three-year intervals between meetings for joint consultation, with constant review of activities. Guideline eight asked that information regarding the plan of each church be made available to all other churches. Guideline nine said that emergency needs and needs for special opportunities should be circulated to ACC as they arose.

ACC-2 then proceeded to the implementation of the process, with the proposal that every church in the Anglican Communion be involved in consultative meetings between August 1973 and October 1976, and in PIM Consultations between 1976 and 1981. Anglican churches were also encouraged to involve United churches in the process if the latter so desired. ACC-2 warmly commended the implementation of the new concept of MRI to member churches and missionary agencies and asked the Secretary General to take appropriate action. (ACC 1973, 58f)

5. Three years of PIM evaluated: ACC-3 1976

The Anglican Consultative Council held its third meeting in March 1976, in Trinidad. (ACC 1976, i) PIM was three years old, and it was time to evaluate its beginnings. By now much of the local planning and the early joint consultation with partners should have taken place, and the first PIM Consultations were scheduled for that very year.

It was the section on Mission and Evangelism which had proposed the PIM concept three years before, and whose task it now was to evaluate and appraise the programme. It began by reiterating the concept of partnership:

It has been an important concept in the Christian church

since New Testament times, when it was called koinonia. Christian partnership did not then mean that the partners, although united in their missionary goals, were always in accord on how they were to carry out this mission -- witness the disagreement between Peter and Paul in Galatians 2. Rather they were asked to face each other, and the roots of their disagreement and agreement, so openly that both could go forward in mutual love and respect into further creative activity.

This quality of partnership is possible in the gospel today, between individuals, national churches, world-wide denominations. ... As in the first century, we can expect the Holy Spirit to press us to listen to each other, to state new insights frankly, and to accept implications of the gospel new to us; whether painful or exhilarating. (ACC 1976, 55)

The method of joint consultation as a means of building up partnership had proved to be an important co-operative and educational experiment, which was beginning to enrich the life of the local church in its obedient response to Christ in his mission. The report went on to list the positive values of PIM: For the first time churches were meeting as equals with a new openness between the partners, both local and worldwide, a deepened sense of relationship of churches within the Anglican family, a growth of self-perception by member churches, and in the understanding of their local tasks and of the availability of resources within as well as without.

There were also points requiring further attention: local pre-consultation planning and preparation had not always been as thorough as it might have been, there had been difficulty in maintaining the balance between the spiritual and the material -- in trying to overcome the weaknesses of the project system there had been 'for some areas too great a swing away from the importance of finance', the more affluent churches had been slow to recognise the need for partnership consultations of their own, and there was a difficulty of articulating precisely the gifts the other churches could bring -- for example, too often

partnership had been seen as a sharing of financial resources rather than of spiritual insights. The co-ordination of responses to consultations had been slow, and it had been difficult to communicate insights back into each participating partner church. There had also been a lack of ecumenical participation. Planning for the consultations did not seem to have been related to the work of 'other denominations, governments and voluntary agencies'. (ACC 1976, 56)

The section on Unity and Ecumenical Affairs was of the opinion that the PIM programme had 'an ecumenical potential as yet largely unrecognised', offering important opportunities for the furtherance of reciprocal relationships with the united churches. (ACC 1976, 8f) An important learning was beginning to emerge already:

It has been hitherto assumed that organic union is to be sought for the sake of mission. Our experience seems to be showing that joint action for mission leads to the deepening of commitment to visible unity. (ACC 1976, 17)

The section on Church and Society admitted to a frustrating inability on the part of the church to engage with the world:

The church of God must speak to and interact with the world, humbly but prophetically; but to do so without involvement with the world could imply an insidious denial of the Incarnation. (ACC 1976, 33)

This section saw the PIM process as a model which pointed the way forward, asking that it be broadened to include 'all humanity'. PIM consultations had taught the church that plans for mission were greatly enhanced and clarified by partners who supported and challenged presuppositions, priorities, strategies and goals:

Within this dynamic we have witnessed a style of interaction which invites the Holy Spirit to inform and direct us in ways not possible when we act in isolation from one another. We are asking the church to broaden this 'partners' concept so that it may involve all sorts and conditions of humanity in the varied and complex issues facing the world and the church. (ACC 1976 33f)

PIM consultations should be utilised to tackle social issues on an ecumenical and inter-cultural scale. (ACC 1976, 34)

In the light of the criticisms made by the section on Mission and Evangelism, recommendations were made for the way forward. Strategically, more consideration needed to be given to the consultation process -- but it was hoped that there could be a greater consistency in decision-making processes in the Anglican Communion without setting up a highly centralised system. Rapid changes in politics and society were facing the world church with opportunities and problems in mission which called for new styles of working -- the church in each place should seek to become alert to key secular issues, appraise them independently, and make its contribution to national development. Since the consultation method was a central and unifying expression of the PIM concept, other ongoing forms of partnership such as the companion diocese experience should be encouraged and integrated into the joint consultation process. Inviting churches were to ensure that there was some form of ecumenical representation at every regional consultation. Also, Anglican churches should seek the advice of, and learn from the experience of, the united churches with whom they were in communion, and who had much to teach about the realities of partnership.

With regard to consultation procedures, inviting churches were encouraged to ask partner churches to send representatives from a cross-section of the life of their church in order to build up a more significant church-to-church relationship. Also, a clearer understanding of mission, what it meant in each local situation, and the priority of mission, were essential: the consultations existed for mission, and not simply to make an

existing system efficient. (ACC 1976, 56f)

So PIM's first three years were critically but positively judged, and the programme was given the go-ahead for the next three.

6. PIM receives the Bishops' imprimatur: Lambeth 1978

By March 1978, when the preparatory information for Lambeth 1978 was published, the majority of member churches had undertaken a first PIM Consultation. (The CPSA had held its first in July 1976.) The bishops preparing for Lambeth were reminded of the background and aims of PIM, and of its positive value as seen by ACC-3 in 1976. (Lambeth 1978a 67f)

Reference was also made to further evaluation of the process at a meeting of PIM Co-ordinators in May 1977, which had agreed that the PIM process through the first and second round of meetings had encouraged provincial development in a number of ways, -- in greater provincial co-ordination and unity, in planning and setting of priorities and in establishing partnership relations and a new frankness between churches. In some areas, however, the PIM incentive to increased provincial co-ordination was meeting with resistance. There were places where individual dioceses regarded the old bilateralism as advantageous, and where 'shopping lists' were still regarded as the main element in partnership and mission.

The objectives of PIM had proved easier to grasp in those provinces which still depended on their more affluent sister churches, and new relations of partnership and interdependence now seemed more attainable. But in the older churches partnership and interdependence were not so immediately attractive, and the PIM process seemed less intelligible, because a surrender of inherited ideas of mission was involved, and a

transformation of attitudes to 'the church overseas' required. An example of this arose in the report on 'The Anglican Communion and its Future':

Bishop Jabez Bryce of Polynesia spoke of the cohesive forces within Anglicanism which helped to bind us together as a Communion ... Great importance attached to the Partners in Mission consultations as a means of cementing the unity of the Anglican Communion, but he found it frustrating to see that the older churches still found it very difficult to show the younger ones how to help them. (Lambeth 1978b, 32)

The missionary societies and mission boards had recognised the PIM process as promoting decision-making in the Anglican Communion as a whole and as an instrument for building new mission strategy. (Lambeth 1978a, 68)

The Lambeth Conference was divided into three sections, and PIM was one of the topics dealt with by Section 3: 'The Anglican Communion and the world-wide Church', which acknowledged with gratitude that PIM had 'become a significant element in the life and mission of the Anglican Communion.' So far twenty-four Consultations had taken place. The ACC-3 evaluation and appraisal was strongly endorsed and, with the revised guidelines and the proposal of a continuing process of joint consultation at three-to five-year intervals, commended to member churches. (Lambeth 1978b, 100) There were also eight recommendations on PIM:

1. The consultation process was concerned with renewed obedience to mission and not simply making an existing system efficient. The Trinidad report (ACC 1976, 57) had made this point clear, but it had not yet been widely received and PIM consultations might consequently be 'weakened or confused'. Each Province should educate Anglicans accordingly.

2. One way of achieving this was to encourage the church to experience the PIM principle at many levels of its life -- from

the province to the parish.

3. The ecumenical dimension was often still missing.

4. Churches should not invite partners only from areas which shared a natural or racial affinity with them, but also from cultures and races other than their own, who would bring vital insights and understandings of mission and a creative exchange of resources both personal and material.

5. Representatives of partner churches needed at least two weeks in the host church and country before the Consultation.

6. It was essential that key secular issues be well presented at each consultation by those who understood them best, so that the PIM process could help all members to catch the vision of an interdependent world as well as church.

7. PIM was about sharing rather than some giving and others receiving, and yet there was the ever-present danger of lapsing into the 'shopping-list' mentality. At the same time, consultations should provide the opportunity for specific needs to be frankly stated.

8. The ACC was asked to give particular attention to follow-up and also to the co-ordination of responses to PIM consultations within the Anglican Communion as a whole. (Lambeth 1978b, 42f)

7. Mission in partnership: ACC-4 1979

The fourth meeting of the ACC was held in May 1979 at Huron College in London, Ontario, Canada. In his opening Review Address (ACC 1979, 77) the Secretary General emphasised the need to abandon outdated concepts of mission:

Rather every church and congregation has its mission to the place and country where it is. This is of the nature of adherence to Christ. And by virtue of being a Christian every Christian is a missionary where he or

she is.

In a universal church any province benefited by calling on the experience, expertise and resources of other parts of the world family. The PIM Consultations were about this, within the main context of a church consulting to discern what were the priorities of its mission obligation and how they may be fulfilled. The initiative from the ACC in this field extended to activity in nearly every member church in the Anglican Communion. Moreover the signs of the times were that the way to effective unity of the churches was closely related to their collaboration in mission.

ACC-4 met within a year of Lambeth 1978, and in its report the section on 'Mission' sought to respond in particular to Resolutions 15 and 16 of Lambeth 1978. The report opened with the important observation that the PIM process was begun in order to bring about a renewed obedience to mission, but that partnership had proved more attainable than that. The concept of partnership had reminded the church that

the partnership we seek is already ours through our sharing in the gospel. The partnership-in-mission we engage in flows out of our fellowship in the gospel. We express that fellowship and deepen it as we share with each other in God's mission in the world.

However, concentration on the idea of partnership had tended to set the style of the consultation process, to exalt means and method at the expense of ends and purpose:

The partnership exists for mission. At this stage we should perhaps now emphasise the mission which is the goal of partnership.

To a substantial degree the objective of forming self-governing and self-supporting churches had been achieved. In so far as they were engaged in mission in their own place they were also self-propagating. But they were learning further that we were

inter-dependent -- their gifts were to be shared and it was to mission in partnership that they were called. (ACC 1979, 17)

The follow-up to consultations had not been effective, and the proposal now was to have a designated co-ordinator or co-ordinating office in each partner church, and it was essential that these be in close touch with one another. The primary responsibility lay with the church which had held the consultation, and it was essential that a province should appoint a person responsible for this, who was given a brief which was defined, accepted and supported by the decision-making bodies of the church. Concern was expressed that PIM programmes still ran in parallel with a large network of bilateral programmes, and this was hindering the effective implementation of agreed priorities. It was therefore recommended that when a church engaged in a PIM consultation it should review all its existing programmes and relationships. The societies involved, or companion dioceses, or bilateral partners of any kind should be encouraged to share resources according to the agreed priorities. Nevertheless, companion relationships were to be encouraged as valuable and necessary if partnership was to be extended as widely as possible.

Concern was expressed that 'only a few key people' determined and categorised the needs of a Province. Thought must be given to bringing local congregations into the preparation process, 'and so learn how the partnership ideal can permeate every aspect of local church life.' The feed-back process from the Consultation to the local church also needed experimentation, to give inspiration to the latter by reflection on their mission priorities. This was the model adopted by the CPSA for its third

PIM experience, known as the 'Kenya model'.

The church needed to widen its understanding of the resources which were available for sharing. They extended beyond money and personnel:

Our partnership is grounded first of all in our fellowship in the gospel and all the gifts we have to share are an expression of that fellowship and a means of deepening it. Ideas become resources; experience from experimental projects can be shared; other cultures have gifts to bring, and the spiritual maturity and experience of Christians in one place can be the inspiration and encouragement of those elsewhere.

One of the resources the local church could bring was the depth of its own analysis of needs and aspirations for mission, including secular issues which are the context of its mission.

This is a sure way of leading to the recognition that commitment to issues of social justice and human rights can be proper expressions of both partnership and mission.

At Limuru it was realised that churches must help and support one another in that 'going beyond' which was the essence of the missionary task, and this report sought to glimpse what this meant for the eighties: PIM needed to be recalled to the primacy of mission in partnership.

The Communion was constantly being reminded of the disparity of material resources among its members. There was clearly the need to explore more strategic use of all resources and experience to meet new challenges for mission, and in this the PIM process had taken the church one stage further, but there had been few opportunities for serious evaluation, theological reflection, and joint planning of the whole, which were necessary so that the wider church might assess priorities, provide resources, and indicate the style of approach -- to guide the Communion in appropriate ways of renewing relationships with churches which had been isolated for a long time (e.g. Burma and

China) and of initiating new missionary ventures.

The ecumenical dimension of mission and evangelism and sharing of resources also needed continuous exploration. This was a theological as well as a practical necessity, part of the core of the gospel which gave drive to the mission and impelled the churches to the goal of their unity in Christ. (ACC 1979, 25ff)

Another section of ACC-4 concluded its report by looking ahead at the future direction of the Communion: as it became more aware of the local and the universal implications of those issues which must be faced and responded to if the church was to be faithful, the need to develop networks of contacts within the Communion and also with other branches of the Christian church became more obvious.

The concept of partnership-in-mission (which involves evangelism, nurture and service) has grown and needs to go on growing. The recognition of God's concern for the whole of his creation is becoming crucial in the light of the problems which face not only Anglicans but the whole human family. (ACC 1979, 57)

8. 'Mission issues and strategy': ACC-5 1981

The fifth meeting of the ACC was held in Newcastle upon Tyne, England, in September 1981. The section on 'The gospel and people' (ACC 1981, 31-4) reported the work of the Mission Preparatory Committee: ACC-4 had virtually coincided with the completion of the first round of consultations and by now at least nine Provinces, including the CPSA, had had a second consultation and seven were actively planning theirs. The experience gained in the first round resulted in greater appreciation of the possibilities, with the result that second consultations had shown a greater provincial awareness and a

realisation of the need for collaboration between dioceses. This began the significant process of defining a church in relation to its region, and dioceses and even parishes were increasingly involved in discovering their mission. The signs were hopeful even though organisational or funding problems at times appeared to dominate consultations.

One of the more hopeful signs identified in 1981 was the breaking down of the old donor/recipient pattern:

If the change in the South is towards an increasing awareness of regional identity and autonomy, the North is realising its need for the support of, and insights from, the South.

With regard to mission issues and strategy, local churches needed to be motivated by new understandings of mission and evangelism. Perfecting the PIM process, even if that were possible, could not provide the necessary animation for mission. The themes of the WCC Conference in Melbourne -- 'Kingdom, Power, Authority, and Poverty' -- and the World Congress for Evangelism at Pattaya -- 'Evangelism and Renewal' -- should be taken up to widen and deepen their horizons of mission.

In response to this need it was now proposed that a new body be formed, an international body responsible for reviewing mission issues and strategy, and for monitoring and assisting further development of the PIM process. It should include those directly concerned with the PIM process. The mission agencies would be asked to fund its meetings. This proposal was accepted with the founding of the Mission Issues and Strategy Advisory Group (MISAG).

The PIM Consultations had also identified issues to be considered by the churches: (a) Authority and administration: There was a pressing need for new styles of shared leadership,

with bishops, priests and people complementing one another. Episcopacy should be seen as authority to empower instead of the monarchical, feudal, traditional ruler and dominant missionary styles of leadership whereby the potential of the whole people of God was being frustrated and confined.

(b) Ministry: the ministry should develop a form which could be sustained by the local church in its specific context. A ministry which fulfilled a clearly-defined function would be more likely to generate local funds for its support, helping to free local churches from inherited attitudes of dependence. There were still some dioceses which received heavy support for their local mission.

(c) Ecumenical relations: none of these issues was unique to Anglicanism, and the thinking of other churches, Christian Councils and the WCC should be shared.

(d) Communication: most of these issues were related to that of communication, which involved the development of the self-understanding of church members within the Body, including members of other churches locally and globally. It was recognised that there were three directions in this communication: South with South, South with North, and North with North. The process included mutual and realistic interpretation of North and South to each other.

(e) Mission strategy and funding: it was suggested that PIM consultations should be concerned with strategy and separated from funding concerns, but it was recognised that the two could never be entirely separated. The place of funding in the PIM process, and the methods of funding by the mission agencies, needed further consideration, to prevent illegitimate influencing of strategy and the understanding of mission by funding concerns.

(f) PIM process: in the beginning there had been a tendency to focus upon the Consultation itself, but the second round gave evidence of much more careful planning, preparation, and follow-up. A system of mutual reporting was necessary.

Guidelines for Consultations again needed thorough revision in the light of experience and in order to pick up new concerns. They should be simple and concrete. This should be the first task of MISAG. The secretariat of the ACC should act positively as the enabler of the PIM process. (ACC-5 1981, 31-4)

In response to the report, the Council recognised the need for a Group which could engage in sustained thinking on the fostering of relationships in mission which could perhaps be described as Mission in Partnership. (ACC 1981, 30)

The primacy was now being given to mission over partnership. The Group was to review the PIM process, and in particular to free it from funding issues. The ACC welcomed the signs that many Provinces were moving to the consideration of central mission issues, and suggested that strengths as well as weaknesses should be taken into account at Consultations.

In Resolution 1 the Council requested the Secretary General to constitute a continuing international advisory group on mission issues and strategy. It should report to each ACC meeting, which should regularly review its work, constitution, and composition. The group should include representatives of mission agencies and those directly concerned with the PIM process. The group should advise the Council on the further development of the PIM process by receiving reports from provinces or regions and in the light of these reports review mission issues and strategy, identify exceptional needs and opportunities for mission and development which called for a

Communion-wide response, and find ways and means for collaboration with other Christian bodies in mission and evangelism. So MISAG was founded.

The ACC-5 section on 'Growing in our ministries' said that many PIM Consultations, notably in England in 1981, had stressed the shared ministry concept. This report rejected the idea that clergy were always to be trained separately in order that they should then go on to train the laity. Growth was to be 'a joint activity of clergy and laity.' It urged full implementation of this partnership everywhere. (ACC 1981, 53) This was to become a crucial theme of The Vision.

Resolution 15 requested all member churches to send the Secretary General regular information about their resources and plans for Christian training, for communication throughout the Anglican family, and reaffirmed that the proper channel for making known priority needs was PIM. (ACC 1981, 55) Clearly in 1981 there was still a need for co-ordination and discipline in the matter of giving and receiving within the Anglican family.

9. Giving mission its proper place: ACC-6 1984

The sixth meeting of the ACC took place at Badgary, Nigeria from 17th to 27th July 1984. In the customary evaluation of the work of the ACC the PIM consultations were cited, together with Council meetings and the travels of the Secretary General and his staff to provincial synods and other major events, as fostering the cohesion of the Anglican Communion. (ACC 1984, 29)

This was the first meeting of the Council since the constitution of MISAG. The report of ACC-6 section on 'Mission and Ministry' (ACC 1984, 51-80) began with reference to MISAG's first report, Giving Mission its Proper Place, published in May

1984 for ACC-6. Referring to it in his opening speech, the Secretary General had said:

we can begin here the 'enormous work of reconstruction and reform' that is required so that 'mission is given its proper place'. But such an effort is required in each church and in each mission society. (ACC 1984, 17)

Quoting the MISAG report, the Mission and Ministry report noted the traditional dominance of the pastoral over the mission model of the church in Anglicanism. Emphasis in all of the church's life tended to be placed on care and nurture rather than proclamation and service. (ACC 1984, 51)

The report then spelt out the theological basis for and the practical implications of giving mission its proper place in the life of the church, beginning with the observation that 'God is a calling and a sending God'. The church's mission derived from and continued Jesus' mission to announce the kingdom, with healing and exorcism as signs, faith and repentance the response. As he saw his vocation (in Luke 4:18f) as proclaiming good news and liberty to the economically, socially and politically disadvantaged, he gave special attention to the physically disabled, the morally and spiritually disinherited those on the periphery, those hated and ignored by the rest of the community, and women. The mission of the church was to continue the mission of Jesus to the world. It involved making known the truth about God revealed in Christ through what Christians said, what they were and what they did. The mission of the church was therefore:

- (i) To proclaim the good news of the Kingdom;
 - (ii) To teach, baptise and nurture the new believers;
 - (iii) To respond to the human needs by a loving service;
 - (iv) To seek to transform unjust structures of society'
- (ACC 1984, 54f)

The report then proceeded to explore these dimensions in greater detail, calling upon every congregation in all parts of the

Anglican Communion to renew the evangelistic dimension of the church, bearing in mind the fact that two-thirds of the world's population was not Christian. Evangelism should be faithful to the Scriptures, relevant to the context in which it was proclaimed, and consistent with the ethos of the Anglican heritage. Every diocese and province should have a strategy for evangelism high on its agenda, which should be the responsibility of the leadership. Training in specialist evangelism was essential. PIM was a key element in fulfilling the church's call to global evangelisation. (ACC 1984, 55f)

Mission agencies might consider recruiting missionaries from various parts of the world for service where they were needed. They looked forward to the day when there would be an easy interchange of personnel between all the provinces. Proclamation should lead to response and initiation. New adult believers, parents and sponsors should be fully instructed. Partly as a response to Lambeth 1968, the report urged that a new approach to Christian initiation be the subject of further study by ACC-7 in preparation for Lambeth 1988: that baptised children be admitted to receive holy communion, as was the case in a number of provinces, and that confirmation be seen as a commissioning for ministry as well as an opportunity for an adult profession of faith and renewal of baptismal promises.

Many Anglicans were undernourished. Good teaching and holistic nurture were essential if the church was to be an effective royal priesthood. The local church should be the main focus and base of this teaching and training of the laity. The parish priest was the key teacher and trainer to equip the laity for ministry, using 'lay training teams' and TEE wherever

possible. The present ministry to children and young people should be strengthened. The quality of fellowship of the local church was an essential factor in Christian nurture, as was participation in the eucharist by young and old -- learning the faith by sharing in symbolic actions as much as by teaching. Nurture should help the members to mature in every aspect of life. The vast resources available in other churches should be tapped.

Like Jesus, Christians were called to serve. He sent his church to costly and deep penetration into the world. This included the ministries of compassion, community development and social transformation (socio-political activity). The PIM process had been useful in determining provincial priorities in community development, and its success could be maintained if the dioceses and provinces renewed their priorities annually.

The church should go beyond the ministry of compassion and development programmes to the root causes of human suffering and the struggle for justice. Nothing less than the transformation of people and societies was enough, as Christians sought a world in which people were fully human and living in harmony with God, their fellow human beings and their environment. The transformation of unjust and evil structures would always mean political action at some level.

In response to the MISAG report, ACC-6 strongly urged all local churches, deaneries, archdeaconries, dioceses and provinces to carry out a mission audit, and gave guidelines for evaluation in the form of a number of questions under the four headings outlined above. (ACC 1984, 66-8) The new MISAG was asked to invite all mission agencies, and official representatives of the churches in whose mission they participated, to its first

meeting, which should reflect on the data gathered, aim at building trust and understanding, and as far as possible lay the foundation for more co-ordinated response to the PIM process and overall mission strategy. (ACC 1984, 68)

MISAG was authorised to continue, its membeship reconstituted so that the many dimensions of the church's life which impinged upon its mission were more adequately represented. It was to review mission issues with reference to the theology of mission, the ecumenical dimension and particular mission responsibilities of member churches, to identify exceptional needs and responsibilities and suggest appropriate action, to study the church's participation in development and social transformation, and to review the total PIM process. (ACC 1984, 68)

Under the title 'Setting Free the Ministry of the People of God' (ACC 1984, 69-80), the current task was stated as seeing ministry in relation to mission and not only to pastoral care as in the past. The report went on to make recommendations based on the ideas of Roland Allen and those of the 1983 Pacific Basin Conference on Ministry which entitled its report Setting Free the People of God. The impact of an alien culture had been destructive in many parts of the Anglican Communion, and indigenous people should be encouraged to use their own cultural gifts in worship, theology, church order, and decision-making. They should therefore provide and train their own leadership and accept responsibility for their own evangelisation, while at the same time seeing themselves as part of the wider church. Ministry belonged to all the baptised, and the task of the ordained was to enable the people of God to exercise their gifts of ministry. Lambeth 1978 had had much to say about the ministry

of the bishop, and the report was commended to all bishops, who as the leader of the diocesan team in the field of mission should be at the frontier of mission, exploring, learning, teaching and mobilising his people for mission. Important recommendations were made which would encourage team leadership, consultation and ongoing training rather than the bureaucratic model of episcopacy. (ACC 1984, 72f)

Lambeth 1968 had also recognised the fact that the original role of the diaconate had become lost in the Anglican Church. Since then a number of provinces had sought to restore to its proper place in the church's ministry as a distinct order of servanthood ministry, particularly to the poor and the weak.

The rising hopes in many women and the sense of despair in some made the consideration of their vocation to ministry a matter of urgency:

This Council is convinced that the Holy Spirit is leading the church to a greater recognition of the gifts of women in the ministry of the church. (ACC 1984, 78)

ACC-6 asked that many of the matters contained in the report be studied in the provinces during the next three years and be on the agendas of ACC-7 and Lambeth 1988. These were:

1. Indigenisation
2. The Local Church and Evangelism
3. Baptismal Discipline
4. Admission of Children to Communion prior to Confirmation
5. Confirmation as Commissioning for Ministry and Service
6. The development of Contemporary Catechisms
7. TEE and the sharing of Resources between Provinces
8. The use of Electronic Media and Technology
9. Community Development Strategies
10. Non-stipendiary and Local Ministry and Presidency at the Eucharist.
11. Reviewing the Diaconate
12. The Ministry of Bishops. (ACC 1984, 79)

A number of these, especially numbers 2, 4, 6, 9, 10 and 12, as well as the issue of the role of women and their ordination to the priesthood, became important themes in the CPSA PIM process.

10. Reverting to partnership: ACC-7 1987

The seventh meeting of the Council took place in Singapore, beginning on Sunday 26th April 1987. Its Report was entitled Many Gifts, One Spirit. The first rather cryptic reference to PIM was in the Secretary General's Review Address at the start of the proceedings. He introduced The Revd Canon Martin Mbwana, the member of the ACC staff responsible for Mission and Social Concerns who had 'now spent two cold winters with us in London' and had 'resuscitated the Partners in Mission process'. (ACC 1987, 18) One wonders when and in what way and to what extent it had lost consciousness. Certainly no hint of its possible demise had been given in the report of ACC-6 less than three years earlier. We shall, however, note that PIM received hardly a mention at Lambeth 1988.

The ACC-7 section on 'Mission and Ministry' (ACC 1987, 27-59) once again reviewed and evaluated the PIM process. As a result of Resolution 12 of ACC-6 a conference had been held in Brisbane, Australia, in December 1986, with the purpose of assisting mission agencies and churches of the Communion 'to have a better understanding of current mission issues, agency policies, practices and resources, with a view to a more faithful stewardship in God's mission today.' (ACC 1987, 27) The Brisbane conference considered mission in relation to evangelism, development and ecumenical sharing. The PIM process was examined in terms of the way in which it was being lived out, especially in terms of relationships, and the way in which the present structures assisted or inhibited mutuality in partnership in the Anglican Communion. (ACC 1987, 27) The titles of the two reports issued, Progress in Partnership and the popular version Equal

Partners, reflected these aspects. An important contribution was made by those at the conference who represented those 'third world' churches which had traditional links with the various missionary bodies of the Communion -- those often known as the 'receivers' -- who said that they appreciated the 'invitation to participate', at times found the English spoken difficult to understand and this limited their participation, but they were greatly encouraged by the spirit of understanding, the willingness of mission agencies to listen to them and to one another, and their readiness to respond to the changing demands of the mission of the church:

We have always been unhappy with the unconscious 'first world' tendency to tell us what is best for us without 'taking us seriously'. ... We also are 'donors'. We are willing to accept invitations to offer what we can. II Corinthians 8:4-15 is the church model for our Communion. In this model all we have is to be shared; because we are one! (ACC 1987, 28f)

They had come to realise that they did not know one another sufficiently and needed channels to enable them to build up mutual understanding in order to grow together. They committed themselves to communication and the sharing of information, conferences, 'companion diocese' programmes and a 'third world' Anglican Provinces PIM consultation 'so that we may share what we are.' They saw the need for mission agencies 'to improve their relationships with their churches.'

This 'Partners' Statement' is a sad reflection of the fact that the spirit of colonialism was still being felt very acutely in the Anglican Communion in 1986, certainly in the relationships between Mission Agencies and 'third world' churches. The Mission and Ministry report took this seriously, saying that the church in each place carried the primary responsibility for evangelism there. It might ask for assistance from elsewhere, and there

might be a need for agencies of mission to make suggestions or offers 'in the spirit of partnership', but being open to one another was difficult as churches assumed more responsibility for their own lives and agencies were often insensitive to this growth as well as appearing to be unrelated to their churches:

Some donors claim the recipients of their gifts could not exist without them whereas the reverse might be the truth. (ACC 1987, 29)

A radical reappraisal of mission strategies was demanded by the changed context of mission in this religiously, culturally, racially, socially and ideologically pluralist world.

Under the heading 'Development as Part of Mission', it was said that the term 'social transformation' best described what was meant by 'development'. The report 'Progress in Partnership' had reiterated the firm belief that human development was an integral part of mission. The churches must commit themselves to their ecumenical relationships however 'messy' this might be, as much work needed to be done before a genuine ecumenical thrust in mission could happen. (ACC 1987, 30)

To foster the ideals of 'transparency and accountability' it remained important to collect, collate, analyse and distribute facts and figures about the Anglican Communion.

Brisbane had looked carefully at the way in which the Communion had embraced PIM, which was designed to create and sustain relationships, not just to promote a single or isolated consultation. The preparation for a consultation was vital, and no partner church representative could ask the right questions without well-researched and well-presented data. As PIM was a process, so too was constant evaluation and appraisal of mission. Although the term 'mission audit' was not acceptable to some, the

process it describes was vital. The agencies were 'very aware' of the criticisms levelled at them. (ACC 1987, 31)

ACC-7 welcomed the mission agencies' offer to engage in a study investigating the feasibility of an international data-bank and asked the Standing Committee to prepare guidelines for the companion diocese scheme and criteria for appropriate development programmes, and to investigate the feasibility of setting up loan funds in various parts of the world to assist local churches. It acknowledged the formation of the Mission Agencies Working Group, encouraged it to pursue its aims of increased Agency co-operation, and requested it to report regularly to MISAG-2. (ACC 1987, 31ff)

The Mission and Ministry report included the full text of the 'Statement from the Mission Agencies Conference', and appended to it comments of its own. As this was the last comprehensive statement on PIM to receive the attention of the ACC before the third CPSA's 1987 PIM Consultation (and, possibly, ever), it serves as a useful summary of PIM as it was seen at that time. The statement began with a positive affirmation of the principle of PIM, but saw the need for the process to be reviewed. There was still the need for greater flexibility, especially on the part of the 'first world' churches; PIM should be seen as a continuing process; transparency and honesty were vital; steps should be taken to involve the whole church in the whole PIM process, and to adopt PIM principles at all levels -- parish, diocese and province; the various parts of the church had much to receive from one another, within and between north and south; links should be encouraged which facilitated the sharing of every kind; PIM might be carried out through a mission audit; in the planning of consultations some external partners, and consultants

with special skills, should be involved; a consultation was a time for the setting of priorities not for discussing a 'shopping list'; a church should reveal all its work and, in setting priorities, review its ongoing work. In order to protect the autonomy of the local church in choosing its external partners in any PIM consultation, development or mission agency personnel should not be involved at the time of the setting of priorities but only when the local church was seeking to realise its priorities. Mission Agencies should be encouraged to continue to explore ways in which representatives of Partner churches could take part in their decision-making processes.

In commending a greatly increased ecumenical participation, the inclusion of representatives from the widest possible spectrum of other churches in any place was particularly encouraged. A valuable role was played by many inter-church and non-denominational agencies, which often had considerable Anglican involvement, but were not often part of the PIM process.

The time usually given to a Consultation needed to be extended. The follow-up to a Consultation should include a single integrated report, not one each from the partners and the host. The ACC stressed the need for clear and simple reporting procedures and for the ACC office to be involved. (ACC 1987, 28f)

Resolution 2 of ACC-7 set out the terms of reference for MISAG-2, which included continued review of the PIM process. It was also to review mission issues with special reference to the theology of mission in a pluralist society; to explore and develop strategies of evangelism and development to help the member churches in their task of mission; to respond to requests for assistance in identification of needs and opportunities in

evangelism and development, and to review the effectiveness of the mission audit.

As we conclude this survey of PIM to 1987, it is significant that, in stark contrast to 1978, the report of the 1988 Lambeth Conference made only one reference to PIM, and this was a specific recommendation to the ACC concerning the planning of the forthcoming PIM Consultation of the Francophone Province of Burundi, Rwanda and Zaire. (Lambeth 1988, 63) The Report did, however, reflect deep concern for the issues of mission, renewal and ministry as they had evolved since the 'coming-of-age of Anglicanism' at the Anglican Congress in Toronto in 1963, which we have traced through MRI and PIM as reflected in the reports of the Lambeth Conferences and the first seven meetings of the ACC.

ACC - 7 took place in April 1987, and the report was published later that same year. By now preparations for the CPSA's November 1987 PIM Consultation were well under way, the Parish Assemblies having been held in 1986 and the Diocesan Assemblies between January and September 1987. (CPSA 1987a, i)

11. PIM in the CPSA: 1976 and 1980 Consultations

Before focussing on the CPSA's 1987 PIM Consultation and the implementation of The Vision, we sketch the genesis of the PIM process in the CPSA and the decision to hold the third Consultation. As we do this we shall observe three things: that the spirit and content of the CPSA PIM process were very much those of the Communion-wide process; that the themes of the 1987 Vision are clearly discernable in the two earlier consultations; and that the CPSA faced a painful identity-relevance dilemma as she struggled to come to terms with herself and her role in the context of apartheid.

The first PIM Consultation took place at Rosettenville from 5th to 10th July 1976. The twelve overseas Partners (eleven bishops and priests and one laywoman) came from the ACC and from the partner provinces of England, Scotland, Canada, the USA and the West Indies, while West Africa accepted the invitation but failed to send a representative. There were no ecumenical or southern African Partners. The CPSA was represented by eighteen bishops and priests and one laywoman, who was a Provincial officer. (CPSA 1976, 1-3) The first two days were spent on the presentation by the CPSA representatives of 'the nature of the various areas of mission within the Province and their needs during the next three years', with a complete list of projects entitled 'Summary of Diocesan and Provincial Priorities'. (CPSA 1976, 8) In the course of the presentation and subsequent discussion the major matters of concern were defined, and these were discussed on the third day. On the fourth day the representatives of the partner provinces and those of the CPSA met separately, the latter dividing into a black and a white caucus before coming together. They defined first separately and then together what they considered were the priorities of the CPSA. The 'Black Minority Priorities' were given as an appendix to the Report. (CPSA 1976, 9) The Partners at the same time produced a statement of their impressions, how they thought they could assist the CPSA, and what they saw as priorities. The final day was spent in plenary, and agreement was reached on the priorities of the CPSA for the next three years. (CPSA 1976, 3f)

It is instructive to compare the diocesan and Provincial priorities with the Black Minority priorities. Much of the former could have emerged from the life of almost any province of the Anglican Communion -- training for ministry, urban/industrial

mission, urban and rural development, stipends and stewardship, ecumenism, communication, help from partner provinces -- with the exception of these items: mutual support between dioceses to redress the imbalance in stipends, attitudes and change in church and society in race and language, the special situations in Damaraland (now Namibia) and Lebombo, and issue of investment by overseas companies -- could the partner provinces help?

The 'Black Minority Priorities' told another story, covering very different ground. First, in their stated order of importance, was their statement that partnership with overseas partners was good,

but we first need to become true partners in our own province.

Secondly, educational programmes should be introduced to change the attitudes of both black and white with a view to catholicity of ministry, more black bishops, the integration of church schools, the reduction of black and white churches which existed side by side, and respect for the black culture. As the current CPSA leadership represented the economically powerful white minority and not the 'not so powerful black majority', it was incapable of making the necessary radical changes. Consideration should be given to white leadership standing down for black leadership to take over. Thirdly, training should be more pastorally orientated, and there should be adequate black representation on theological faculties to ensure that black ordinands were educated in a way that was relevant to their situation.

Fourth, stipends needed improving, but could never be equal under the current socio-economic conditions because, for example, many white parishes gave a holiday bonus, there was disparity in

Easter offerings, and an entertainment allowance was given to clergy in rich parishes. Fifth, there should be no building undertaken in areas where adequate facilities existed, whether these belonged to the church or not.

Sixth, investments should be discontinued and withdrawn:

We believe that Good Friday must first come before we can know the joy of Easter. (CPSA 1976, 9)

The representatives of the Partner Provinces later requested from the CPSA a statement of its thoughts and feelings about foreign investments in South Africa, so that they might be advised how best to help the CPSA. In their separate meeting the black members had stated their view that, in spite of the suffering it might involve, to withdraw and to discontinue foreign investments was likely in the long run to benefit the black people most. They felt that the refusal of further investment was the most effective way of influencing the situation. Some believed that selective investment (for example in Lesotho, Swaziland and Botswana) would be more creative than total withdrawal and that progressive employment practices by overseas companies could raise living standards and the level of competence of workers. Some of the white members supported disinvestment, which the consultation communicated to PSC or Provincial Synod for discussion and decision, adding the rider that if disengagement of companies was not possible they should be encouraged to invest in the black sector and be urged to pay just wages.

The priorities for the CPSA for the following three years were agreed by the Consultation: a pre-requisite to these priorities was the need to appropriate the power of God for ministry in order that the church might in its own fellowship become and exhibit to the world an alternative community, the

prototype of the unity of humankind willed by God. The first priority was for the CPSA to share the resources available within its own fellowship, and to reduce dependence on overseas partners.

Secondly, there should be cross-fertilisation between the partner provinces and the CPSA in order to prevent the CPSA from becoming isolated or inbred -- but at the same time dependency should be avoided. Partners could assist in this by providing training and wider experience for those who had grown up in the restrictive southern African society, particularly blacks, and so prepare them for leadership within the Province. They could also 'prime the pump' of development projects, but the CPSA should shoulder a progressively increasing amount of the responsibility itself.

Thirdly, leadership within the CPSA should be representative of the church's membership, which was 75% black while the leadership was predominantly white. It was urgently necessary that swift moves should be made towards adequate black participation in the decision-making processes of the church, thus freeing blacks to express their views and to shoulder leadership. Black clergy and laity were prevented from being appointed to certain leadership positions and responsibility through lack of opportunity to acquire the necessary skills. Black 'counterparts' should be appointed alongside white occupants of leading positions and be given on-the-job training to this end.

Fourth, although the church is essentially a fellowship, in its life the CPSA reflected the divisions and prejudices of the apartheid society. Repentance and a change of attitude on the

part of both black and white was absolutely necessary. This would be painful for them, but reconciliation would not be achieved cheaply. If black and white were to gain the dynamic to break down their racist attitudes and accept one another there must be a renewal in faith that God was able to accomplish this. As a step towards this it might be necessary for blacks to withdraw for a time to find themselves, so that when they came together with whites they might 'look them in the eye as equals'. It was urgently necessary for black and white to be trained together for the ordained ministry, for black and white clergy to be appointed to white and black parishes without discrimination, for the segregated white church schools to open their doors to blacks, and to integrate black and white congregations within the same vicinity.

Fifth, the training and retraining of clergy and laity for their ministry in the church and in society was stressed, and the use of the self-supporting ministry should be extended. Great efforts should be made to train more black theological teachers, in South Africa or overseas. Theological education should be made more relevant to the southern African context. Theological training should be supplemented by pastoral training as proposed in the ecumenical and multi-racial scheme of internship training.

Sixth, having achieved parity of stipends within each diocese, the Province should now aim at parity of stipends between dioceses. The current disparity gravely hindered the church's mission. Seventh, money should be invested in people rather than buildings, and in the latter only when these were essential for training people in order to bring about a transformation of the situation.

Eighth, the Partner Provinces wished the CPSA itself to take

over the responsibility of deciding which projects should be supported, and to phase out their maintenance funding so that all their support could be devoted to effecting change and setting in motion new 'mission' work in evangelism, social action and political witness. This 'transformational funding' should be used only within the general guidelines of the priorities set by this Consultation. The Provincial PIM Committee should be given the responsibility of negotiating and channelling these funds. (CPSA 1976, 4-6)

Quite extraordinarily, having set these priorities the Consultation agreed that the guidelines for funding should also include the pre-Consultation 'Summary of Diocesan and Provincial Priorities'! (CPSA 1976, 7) This would have the effect of blunting the cutting edge of the Consultation's fresh insights. Four years later the Report of the next Consultation said that the 1976 Report had been accepted by PSC and used extensively in planning the work of the Province in the next years. (CPSA 1980, 2) The 1980 Report went on to say that the main vehicle for the implementation of these priorities had been finance: since 1976 twenty priests and one layman (several accompanied by their wives) had been sent overseas for leadership development; a beginning had been made in taking over USPG maintenance grants to some dioceses; a Theological Teachers' Training Fund had been established and scholarships granted to twelve men; a scheme to achieve parity of stipends within eight years was in operation. 'Significant gains' had been recorded in the matter of black participation in leadership and decision-making bodies, and in the development of fellowship between black and white

but these modest achievements have not reached down to the root of the evil of our segregated society. This

will not be eradicated until white and black are, by the power of the cross, liberated from their bondage and freed both to accept one another as equals in one society and to share their wealth and their political power. (CPSA 1980, 2)

In the 1976 Consultation we see in the microcosm of one Province the issues which were central at Toronto in 1963 and in the process which flowed out of it: the struggle to break free from the old-style relationships of paternalism and dependence and to discover mutuality and interdependence as equal partners in the Body of Christ. This required an identity-shift on both sides if the church was to be relevant in the struggle taking place in southern Africa.

The second CPSA PIM Consultation was held at Rosettenville, from 27th May to 2nd June 1980. (CPSA 1980, 2) The 1976 Consultation had been held under the tragic shadow of the protest of the Soweto students on June 16. The 1980 Consultation took place while boycotts started by 'coloured' students were in full swing, and it met the day after fifty-three clerics and lay people from eight churches were arrested for marching through the streets of Johannesburg to demand the release of the Revd John Thorne, who had been detained for his ministry to the students.

In the four years between the two Consultations the conviction has gained momentum that the apartheid system is morally indefensible, that it must be totally destroyed and that the church's calling is to identify itself more clearly with the struggle for the liberation of the oppressed. (CPSA 1980, 4)

Twenty representatives from the partner provinces of Canada, England, Central Africa, Indian Ocean, South India, Kenya, South America (CASA), Switzerland, USA (ECUSA) and Uganda were due to be present, but the two from Uganda could not leave their country because of the situation there. Seven of the eighteen who came were laypeople, four of them women. The CPSA was represented by

twenty-two clergymen, one religious sister, six laywomen and four laymen. The three South African Partners were clergy from the SACC, the CUC and the Roman Catholic Church. Dr Francis Wilson of the School of Economics, University of Cape Town, was Consultant. A number of 'apologies' are recorded, but no word explaining the absence of the Archbishop of Cape Town, the Most Revd Bill Burnett. (CPSA 1980, 3-5)

Preparation for the Consultation had included visits by the overseas Partners to various parts of the Province. The dioceses had prepared lists of priorities which were discussed by the CPSA representatives at a preliminary meeting. Findings on both these were reported at the Consultation, presentations were made on life within the dioceses of the Province, and special attention was given to the resettlement problem, evangelism and renewal, training for ministry, the Nomads (a CPSA youth project) and the young black voice. The Bishop of Zululand led a series of Bible studies and Ds Beyers Naude preached at the Sunday eucharist. Dr Francis Wilson gave an address entitled 'The Socio-Economic and Political disparity facing the Church in Southern Africa today', and Bishop Desmond Tutu (SACC) spoke on 'The Fragmented Community which is present day South Africa, and the Struggle for Liberation.' (CPSA 1980, 6)

The first priority was 'Total Opposition to Apartheid in Church and Society': the church should proclaim in word and deed the irreconcilability of the Christian calling with acquiescence in the evil and unjust system of apartheid, a system which could not be amended but must be eradicated. Only in the power of the gospel could all people, oppressors and oppressed, find liberation from the bondage of apartheid and receive grace to accept one another as full members entitled to equal treatment in

a single society in which wealth and political power were shared. The Bishops of the Province were asked to consider issuing a solemn proclamation of the direction in which they believed God was leading his church, and also to seek a concerted Christian witness through a united proclamation and call to the Christian people of southern Africa.

The church needed to become a sign of hope by learning to stand in solidarity with the poor and oppressed -- including deep compassion for the oppressor which, however, should not hamper prophetic witness; by reaching out to the young, the workers, the unemployed, the landless and the dispossessed, both urban and rural; by being willing, because it believed in the transforming power of the Holy Spirit, to accept the suffering which might come as a result of obedience to the gospel when this was in conflict with obedience to the state; by prayer, fasting, study and action to discover what should be the nature of the new society which would inevitably come.

As a beginning the church should undertake immediate long-term planning to alleviate the suffering of the resettled people, particularly strengthening resistant communities and development projects, decreasing dependency, and teaching in preparation for the new society. Works of mercy should continue while at the same time everything possible was done towards the removal of the causes of suffering. The church should seek to demonstrate the necessity for the redistribution of the power and wealth which accumulated at the centre of the country's economy at the expense of the dispossessed and deprived who lived on the periphery. The parity of stipends scheme was a beginning. Redistribution should be extended to development and transport, and men and women of

talent be called to sacrificial service in the deprived peripheral areas. There was an unique opportunity in newly-developing areas for the church to seek to prove to government that it was possible in planning to give priority to Christian values of human development and dignity -- for example, labour intensive development without migrancy, hostels, or destruction of the environment. Church members should be encouraged to make use of the valuable work done by the SACC in the area of non-violent action in response to the challenge of the gospel.

The monitoring of the impact on society of large corporations -- in many of which church funds might be invested -- should be pursued with overseas and local partner churches. The financial and moral forces of the church should be effectively deployed.

The second priority was 'Unity of the Province and Communication within it.' In obedience to the gospel the CPSA was to unite all its people into a single, inclusive community across all divisive barriers such as work, class, status, race, politics and national boundaries. It would be a reconciling community only if it enabled each of the conflicting groups within it to develop its own convictions arising from the depths of its experience and to express them honestly and completely, as well as to listen sensitively to what each of the other groups was saying. The Bishops were to give a lead within the fellowship of the church in this struggle for a united purpose and a unified voice. The linking of dioceses should be intensified, especially to enhance the sense of belonging of the dioceses outside the Republic of South Africa. A black associate-editor should be appointed to the Provincial newspaper SEEK. As a complement to the hierarchical Provincial structures the value and practicability of 'Base Communities' should be explored. A

note on Base Communities in the Latin American Church was appended. (CPSA 1980, 23)

The third priority was 'A Ministry Relevant to the New Society.' There was the need to develop forms of ministry appropriate to the goals outlined in the first priority: there was need for an appraisal of the needs of society in its present crisis and training programmes to enable clergy to minister to those needs, particularly to the landless and dispossessed, the affluent and privileged, those resisting injustice, employers and workers, the oppressed and the oppressor. The clergy should be trained to share this ministry with the laity and to equip them for it. Ordinands in training should be exposed to situations where the effects of apartheid were particularly felt, such as resettlement areas, migrant hostels and industry as well as the world of affluence and privilege. For in-service training the newly ordained should be placed not only in wealthy parishes but also parishes in deprived areas. The fact that apartheid society created so many areas of social need raised the question of reforming the diaconate so as to restore it to its original function of ministry to the suffering and the needy.

Secondly, the training of laity, including confirmation preparation, should equip members for ministry as wide as that envisaged in the Canons, particularly to the victims of apartheid, including the affluent, but also prepare them for Christian responsibility in a future free and non-racial society.

Thirdly, the church should devise appropriate ways of ministering to the many people born within the 1910 borders of South Africa who had been dispossessed of South African citizenship by the creation of the 'independent states'. The injustice of

this was particularly acute in the case of those who had never lived in these territories but were regarded as citizens of them, consequently losing privileges of citizenship such as a South African passport, causing many pastoral and practical dilemmas. Dioceses should also be on the alert to identify acute local needs like resettlement so that regional ministry, preferably ecumenical, could be set in motion. Also, dioceses should create and train crisis teams of laity and clergy to support those clergy and laity who suffered as the result of their resistance to apartheid and its evils. The intention of the dioceses to provide buildings for use in ministry and mission, for community activities as well as worship was endorsed, provided that the imagination of clergy and people was awakened to the creative uses to which these buildings could be put.

The fourth priority was the relationship of the CPSA with its partner provinces. The latter were thanked for their help during the years since the 1976 Consultation in helping with the implementation of the priorities as outlined above. They in turn said they would consider further grants to help with the massive building programme necessitated by the relocation of people and the implementation of the agreed priorities. (CPSA 1980, 7-11)

The 1976 and 1980 PIM priorities were just as much concerned as the 1987 Vision with the injustice of apartheid and the urgent need for it to be eradicated and replaced with a just system of government, and all three shared in the conviction that the only tenable identity for the CPSA was to be discovered in being relevant to the ongoing struggle towards these ends.

12. A third Consultation?

PSC in November 1983 debated the question of having another PIM

consultation, and amidst criticism of the ineffectiveness of the CPSA in implementing the priorities of the previous consultations, two factors influenced PSC to decide unanimously to organise another in 1987: it heard of the growth of the Diocese of Lebombo (in southern Mozambique), and of the PIM model developed in Kenya which began at grassroots level in parishes and worked upwards to archdeaconries to dioceses to the Provincial PIM Consultation. PSC adopted this model for the CPSA, and a Steering Committee was appointed. (CPSA 1987b, 2)

PSC 1983 committed itself to the understanding of mission implicit in the PIM process, and to developing linked parishes and dioceses in the next two years before going ahead to a Provincial PIM Consultation, representatives to which should be chosen by each diocese from among those who had participated in the preparatory process, who were committed to mission and were articulate, not because they represented certain constituencies. The Metropolitan would appoint others to ensure that all interests were properly represented. (CPSA 1983, 1f)

As part of the preparatory process PSC committed the dioceses to some of the priorities of the 1980 Consultation: to re-develop the church as a community of ministers, lay and ordained, to motivate parishes to re-assess and use their skills and resources for the building of the work of God, especially in the relocation areas; to foster partnership in mission with other local Christians, especially with the CUC churches, Roman Catholic and Lutheran Churches; and to study the Lima Report, the ARCIC Final Report and the CUC's Third Draft Plan of Union. Also, local parishes were to be motivated to develop 'Christian Fellowship Communities'. PSC went on to commend the five major priorities of 1980 'for continuing study and implementation by dioceses and

parishes'. (CPSA 1983, 2f)

The next step was the appointment and training of Diocesan Training Officers whose task was to enable parishes, archdeaconries and dioceses to hold their own consultations (also called 'assemblies'),

so that the eventual priorities of dioceses and the Province would be in touch with the local churches.
(CPSA 1987b, 2)

The decision had been made, and preparation was under way for the third CPSA Partners in Mission Consultation.

The process was made very difficult by the unrest which affected a large part of South Africa and by the wars of the region. School and consumer boycotts and curfews imposed under the state of emergency made normal life impossible in many communities, and in many places intense fear and suspicion bedevilled attempts at gaining the co-operation of local people. Therefore the implementation of the process varied from place to place, but in many places the laity were fruitfully involved in decision-making. (CPSA 1987, 2)

The Provincial Steering Committee chose 'reconciliation' as keyword for the period of preparation for the parish assemblies and diocesan consultations, providing and encouraging study courses on this theme. One of these courses was designed and used in 1985 in the Cathedral Parish in Pietermaritzburg, and was later distributed for use within the Province. Another consisted of six taped talks with accompanying printed guidelines for discussion, and was recommended to parishes as a programme for Lent 1986. This course was promised in the Parish Manual, where parishes throughout the CPSA were asked to use it. (CPSA 1985b, 15) A third course consisted of six chapters which dealt with

various aspects of reconciliation followed by questions for discussion. In the Parish Manual the purpose of the 1986-7 PIM Process in the CPSA was spelt out as being

to enable all the people of the CPSA to respond to God so that we become by word, action and example agents of God's reconciliation in southern Africa (2 Cor 5:17-20); and we use creatively the resources and opportunities which God gives to the CPSA to witness to the Lordship of Christ over all the affairs of the people of southern Africa. (CPSA 1985b, 2)

CHAPTER 3. THE MODDERPOORT STORY AND THE MAKING OF THE VISION

1. The story of the 1987 CPSA PIM Consultation

The Report of the Third Partners-In-Mission Consultation Held at Modderpoort, Diocese of Bloemfontein, 9-13 November, 1987 (CPSA 1987b, 7-18) begins with a story and ends with a vision, which is the focus of this thesis:

The major concern of this Consultation is to relate the Gospel of Jesus Christ -- that is, the dawning kingdom of God -- to the crisis in southern Africa. Our major task in the years to come must be the mobilising of the people of God for the breakdown of the apartheid system, its ideology and its destabilising effect on the region, and for participation in the building of democratic, non-racial, and non-sexist societies. (CPSA 1987b, 16)

The the Report began with the telling of the story of the Consultation:

We present this part of the report in form of a story because the result arose out of our common experience, and that experience is important in understanding what arose out of it. It is hoped to share something of what we believe God did among us in four important days in the life of our church.

The whole experience can be summed up as one of being in touch -- in touch with the work of God's Spirit in his world. (CPSA 1987b, 7)

The Consultation was 'in touch' with the 'wider universal church' as represented by twenty external partners from many parts of the Anglican Communion, one local Anglican theologian and three partners and three specialist theologians from other churches in southern Africa, fifty-three representatives of all eighteen CPSA Dioceses and the Order of Ethiopia, twelve nominees of the Archbishop (all CPSA), and nine PIM Steering Committee members, administrative staff and media personnel (all CPSA) -- ninety-eight in all, of whom twenty-seven were not CPSA, and of these six were not Anglican. (CPSA 1987b, 4-7) As we examine the making of The Vision we shall become aware of the vital part played by the partners and the specialists -- and therefore by

those who invited them and chose the topics on which the specialists spoke. It is my contention that The Vision owes more to the contributions and the interaction of the four days of the Consultation than to the four years of parish, archdeaconry and diocesan preparation. The contribution of the members of dioceses of the CPSA outside the Republic -- situated in Lesotho, Mozambique, Namibia, St Helena and Swaziland -- was 'important to the Consultation':

The variety of language, dress and custom was joined together into a marvellous unity. Thus the Spirit of Pentecost drew us towards a mutual care for each other. Especially significant were the statements made in the final debate by two external partners, who expressed the strong conviction that what is happening in the church in southern Africa is significant for the church universal, since in many ways our problems are those of the world writ large. (CPSA 1987b, 7)

The Consultation was also closely 'in touch' with events in southern Africa. Despite the fact that it was being held in a society in which communication was seriously inhibited by various wars and the State of Emergency, those present became aware that many points of contact still existed, because delegates brought to it stories and accounts of what was happening in their communities. The report related some of these -- the welcoming of released political prisoner Mr Govan Mbeki; dialogue with the then banned ANC in Lusaka; interviews with Mr Nelson Mandela (then still in custody) and State President Mr P W Botha -- and it stated the conviction that the church had a significant role in facilitating communication in southern Africa. (CPSA 1987b, 7)

Through the diocesan reports and the 'agonising accounts' of the Archbishop and other delegates the Consultation was put 'in touch' with the pain of the ordinary people of the sub-continent -- young people experiencing the callous brutality meted out to them, and so becoming hardened and often morally insensitive --

We became desperately concerned for the soul of our younger generation. (CPSA 1987b, 8)

There were also the dehumanising effects of poverty; the relocation of people in Pretoria; distrust and enmity sown by the apartheid policy among black communities, and the conflict this had caused in Pietermaritzburg and KwaNdebele; suffering caused by floods in Lesotho, Natal and Zululand; warfare and the attack on the church in Mozambique; detention, torture, conscription, conscientious objection and the penalties it incurred in South Africa. (CPSA 1987b, 8)

The Consultation was also 'in touch' with good news: the Spirit renewing the church for its work of mission; concern for the deepening of spirituality, with the hope that openness to the Spirit would mean openness to the world; new ventures in lay training, evangelism and Christian community living; community development work especially among relocated communities; attempts at cross-cultural and non-racial contact; successes in non-racial church appointments; the vitality of the mission of the church in the Diocese of Lebombo, and the beginnings of a new religious community there. (CPSA 1987b, 8)

The Consultation was 'in touch' with the needs of the church: a 'desperate need' for the training of laity and clergy -- and the trainers to train them -- in order to develop the gifts God had given to the church; lack of money was hindering development and outreach -- which had prompted many to respond by combining evangelistic outreach with proper teaching on stewardship. (CPSA 1987b, 8f)

The Consultation was 'in touch' in another dimension -- it was aware of being supported by the prayers of the Province and the wider church, and it experienced vital worship at the daily

eucharists in many languages, combining deep silences with jubilant praise and congregational participation. Thus they all lifted up their hearts and the world to God for his blessing. They heard the Archbishop preach on the alienation of the world, on Christ's reconciling work, on false and cheap reconciliation, and on the cost and goal of reconciliation. (CPSA 1987b, 9) There was a daily pause at noon for corporate intercession:

Throughout the Consultation we were aware of God's love for his world, and of our task of showing that love by word and deed. (CPSA 1987b, 9)

After the diocesan reports the Consultation heard the inputs from the three specialists, and then the responses of the external and South African partners. From all this input they moved into a process of discernment, in the attempt to hear what God was saying to the Province: the intention was to delimit certain priorities, which could be the focus of the CPSA's efforts in the coming years. (CPSA 1987b, 9)

2. The Diocesan Reports

The Consultation began with the presentation of the Synopsis of Diocesan Reports and Priorities and Diocesan Profiles -- a 100-page document prepared for it by the Department of Mission immediately beforehand. Sixteen of the eighteen Dioceses had held Consultations, the exceptions being Niassa in Mozambique and St Helena. The Religious Communities had held a Consultation, and the Order of Ethiopia submitted a report by its Bishop. (CPSA 1987a) The Consultations were held over a period of nine months from January to September 1987. (CPSA 1987a, i) The Order of Ethiopia report arose out of many discussions which had taken place at their annual Conference and the General Purposes Committee (the equivalent of a Diocesan Council) which had met

thrice annually since 1984. (CPSA 1987a, 89) The diocesan priorities can be classified as follows (using headings arising out of our analysis of what later became The Vision), the number in brackets indicating the number of times each was named as a priority:

- 1 The crisis in southern Africa (7)
- 2 The renewal of the local church for justice and reconciliation (20)
- 3 The training of laity and clergy (17)
- 4 Basic Christian communities (1)
- 5 Penitence and restitution (0)
- 6 Effective evangelism (10)
- 7 Ecumenical co-operation (5)
- 8 Working with the world (0)
- 9 The role of women and their ordination to the priesthood (3)
- 10 The integration of the young into the church (14)
- 11 The touchstone of liberation (0)
- 12 An authentic, engaged spirituality (11)
- 13 Stewardship (not included in The Vision) (11)

3. The specialist papers

The report of the Provincial Consultation included a synopsis of the papers delivered by the three specialists and the external and South African partners respectively. For the sake of the narrative we now look at the three specialist papers only in outline and essence. Later we shall note in greater detail their contribution to the major themes of The Vision.

3.1 Dr W Kistner

The first of the papers was 'Theological Reflection on Political Issues' by Dr W Kistner, Director of the SACC Commission on

Justice and Reconciliation. (CPSA 1987c, 13-26) He chose to analyse the southern African situation in the light of Biblical texts, in order to avoid the hopelessness which was inevitable if Christians did not take the authority of Jesus Christ into account. He went on to speak of the dilemma of the current political situation: human beings were God's resource for ensuring that his creation served its purpose in giving glory to him, but had tremendous potential for destruction when self-centred. He examined the South African government's chief policy, the destructive destabilization of the states neighbouring South Africa and of the Republic itself. The churches could contribute towards fundamental change by resisting the authorities and their system in the name of the God who had liberated them from Egypt and was present among them in his Son Jesus Christ. The church was called to be the alternative community that could give God's creation and the human community hope for the future.

3.2 The Revd S Magoba

The second paper was 'An Ecumenical Contribution' by the Revd S Magoba, General Secretary and President-Elect of the Methodist Church of Southern Africa. (CPSA 1987c, 27-35) The vision of the ecumenical movement was to work more effectively together, pushing beyond the small differences which divided to a model of the church drawn from the centre and not from the boundaries -- the centre being the proclamation 'Jesus is Lord'.

Denominationalism was rife within the black community, but there was a strong force of 'subversive ecumenism' drawing Christians together at community events, where they had a common faith and a common celebration of their faith, and there was no

denominationalism in African and Black theology. There should be co-operation in responding to ethical challenges -- social, economic and political, and especially in opposition to apartheid. By acts of obedience and faith the church could set up on earth the signs which pointed to the coming victory, the ultimate triumph of the kingdom of God.

3.3 Professor JW de Gruchy

The third paper was 'The Struggle for justice and the Ministry of Reconciliation' by John de Gruchy, Professor of Christian Studies, University of Cape Town. (CPSA 1987c, 36-57; de Gruchy 1988, 43-52) He focussed on the meaning of and the relationship between the struggle for justice and the ministry of reconciliation. In South Africa division had erupted into conflict, and the church, whose membership spanned the whole spectrum of a polarised society, was caught up in this conflict.

The clue to the relationship between seeking justice and being agents of reconciliation was precisely that those who struggled for liberation based on justice were seeking to overcome the destructive divisions created by apartheid. The faithful proclamation of the gospel of the kingdom implied a prophetic ministry proclaiming God's demand for justice and equality. The church had a prior commitment to the truth and claims of the kingdom, and therefore its concern was for people, for the humanisation of the conflict, for a reconciled society. Prophetic ministry was exercised not only in a pastoral way but also within the context of pastoral care -- its pastoral ministry shaped by its responsibility towards all the people caught up in the conflict, both the privileged and the disadvantaged victims, because pastoral needs were deeply rooted in social reality.

The gospel of the kingdom was the good news of redemption, and the embodiment of that message gave further focus to the pastoral task of the church as it sought to enable people to accept one another as God accepted them, to overcome fear and hatred, and to live creatively through the inevitable crises of the birth of a new society, which could not be born or sustained unless South Africans were able to overcome the hatreds of the past.

The church's prophetic challenge to church and nation warned of judgement. There was no guarantee of reconciliation, and indeed people on both sides were warning of a bloodbath. The church kept hope alive by witnessing to possibilities which flew in the face of reality, refusing to surrender to fate or what was regarded as historical inevitability -- in proclaiming the political power of confessing guilt and forgiveness, in struggling for justice against great odds, in risking acts of costly reconciliation. Believing in God, the church lived in hope, anticipating the emergence of new possibilities to transform the situation.

4. The Partners' reflections

A key feature of the PIM process was the presence of partners from sister churches -- from the wider Anglican Communion and from the wider church -- to assist the host church in discerning its mission. The partners responded to what they had seen and heard so far.

4.1 The External Partners

The first to reflect on all that had happened so far were those from outside southern Africa, two or three representatives from the Anglican Church in the Southern Cone of South America,

Canada, Indian Ocean, Kenya, Central Africa, Brazil, England, USA and Uganda, one from the USPG, and The Revd Canon Martin Mbwana of the ACC. There were sixteen bishops and priests and four laypeople, of whom three were women. (CPSA 1987b, 4)

In their Preface they presented their reflections on their experience of the dioceses which they had visited and on the Consultation so far. They were very positive about what they had seen and heard and the welcome they had received, and congratulated the Province on the preparation for the Consultation, which was an example to the whole Communion. They had been moved by the outstanding examples of holiness, dedication, faithfulness, courage and service which they had seen in many parts of the Province. People had been willing to tell the truth about themselves even when this was painful, which had enriched their lives, challenged their discipleship, caused them to reconsider their priorities, and this would fan outwards as they carried reports back to their own churches. They asked that their remarks be seen not as a separate report but as their contribution to the Consultation's final conclusions, offering their remarks under the Lambeth headings, for the sake of clarity as well as offering the CPSA reflections which might be taken to Lambeth. These were Christianity and the Social Order, Ecumenism, Mission and Ministry, and Dogmatic and Pastoral Concerns, (CPSA 1987c, 1-8) and their reflections will be included in the appropriate sections below as we consider the making of The Vision.

4.2 The South African Partners

The South African partners were The Revd Joe Wing (CUC), Fr Albert Nolan (Institute for Contextual Theology), The Revd Dr

Jonathan Draper (representing universities and seminaries) and Fr Patrick Lonergan (Roman Catholic Church). (CPSA 1987b, 5) Mr Jay Naidoo of COSATU was invited but did not participate. (CPSA 1987c, 9)

The 'South African Partners' Report, (CPSA 1987c, 9-12) contained trenchant criticisms of the process thus far and of the diocesan reports in particular. It is important to examine these criticisms in some detail at this point, as they include criteria by which not only the diocesan reports but also the entire Consultation and its implementation must eventually be evaluated. The Consultation Report commented:

This report dealt mainly with the dynamics of the Consultation, and was very helpful in showing the way forward. (CPSA 1987b, 13)

Their first observation was that every church needed to go through a process of reflection and evaluation, for which time must be set aside because there was simply no time or opportunity for it in the normal course of church administration. In South Africa today this process was vital. The Catholic Church was presently doing this and so was the United Congregational Church. They were pleased to be invited to help with the process in the Anglican Communion, and admired the commitment and dedication, hard work, organisation, preparation and spirit of this process in the CPSA. The concerns and priorities in the Catholic Church were very similar to those which they had heard at Modderpoort, but there were differences principally in that the Catholic Church had made the building of faith communities its top priority, but this was not emphasised here, and there was less sense of the church being there to serve humanity in all its needs. Taking the comparison with the Catholic pastoral planning

further, they noticed that the Catholics had been more aware of the obstacles to the realisation of their plan and priorities. The diocesan reports had seemed to be very idealistic in that they had not taken all the possible obstacles and practical difficulties into account and made plans for overcoming these obstacles. They were also surprised to see that there was very little in the way of a time scale or target dates. Only a few reports mentioned any kind of time flow. These observations were not heeded by the CPSA, and these criticisms also apply to 'The Vision' itself, as we shall see when we consider its implementation.

They observed that the most important omission was the 'total' lack of reference to the unprecedented political crisis in South Africa. The necessary sense of urgency which this should impose on the church was missing. Their reflections on clergy and laity, women, youth, ecumenism and related issues will be dealt with in the appropriate sections below.

The South African partners went on 'at a somewhat deeper level' to analyse the diocesan reports in the light of what had happened so far at Modderpoort, and what this told them about the present state of the Province. Their spokesperson prefaced this searching analysis with the words:

May I just remind you here, that we were asked to be critical and to be completely honest and open with you about what we have seen and heard. We do this in a spirit of fraternal and sisterly love and concern and in order to be constructively helpful. (CPSA 1987c, 10)

They noted a lack of coherence between the context that was described in the reports and the priorities that had been chosen. The impression given was that there was very little the church could do to transform the structures of the society.

At Modderpoort there had been a jump from the description of

the context to the choice of priorities and then only the lecture by Kistner giving an analysis of the political situation and a lecture by de Gruchy providing a theological reflection. The result was that the whole thing simply did not fit together. Social analysis and theological reflection had been totally overlooked and neglected in the diocesan reports.

After they had made their trenchant criticisms the South African Partners concluded their report by saying:

You have taken the first steps. You have been courageous enough to invite speakers like Kistner, de Gruchy and Magoba, to ask your external partners to criticise, and to ask your SA partners to make their observations. The process has begun well. What is now crucial is that the process goes on and becomes a continuous process in terms of our belief: ecclesia semper reformanda. (CPSA 1987c, 12)

5. Receptivity, discernment and distillation

The Consultation had reached a critical moment. Participants have since admitted that they did not believe it could continue after this point. The Report described the next step as receptivity, discernment and distillation:

The process of digesting this input and discerning the mind of Christ was the most difficult and demanding part of the Consultation. (CPSA 1987b, 13)

The Consultation organisers had laid out a ground plan, and appointed a standing committee to oversee the process. This committee met after the last business every evening in the Archbishop's quarters. From these and from ad hoc meetings during the day a dual process of discernment emerged. Participants first met in groups with themes which had been suggested from the diocesan reports and the specialists' and partners' contributions. These were Justice and Reconciliation, Training of Laity and Clergy, Young People, the Role of Women in

the Church, Ecumenism, Models of Ministry, Communications, The Relationship between Provincial and Diocesan Structures, Evangelism, and a Pastoral Strategy for Change. The Report says:

During this session many experienced a feeling that God was powerfully at work among us. Calm and quiet settled upon us as we heard the disciplined reports of the groups. ... During this process it became apparent that definite patterns and common concerns were emerging, some of them slightly unexpected. (CPSA 1987b, 13f)

The participants then formed random groups in order to reflect upon these reports with the aim of 'distilling off a few priorities'. When these groups came together it became clear that a pattern was emerging, and some members of the Consultation planning committee met with the leaders of these groups to consider the way forward. They produced the document which was the basis for what finally emerged, and was received 'with enthusiasm' by the Consultation. It was repeatedly described as 'a vision', since what had emerged was

not so much a list of priorities but a word of hope, which we trust will give direction to the planning of the church at Provincial as well as at parish level.

The vision places the crisis of southern Africa in the forefront, but encourages the church to address this situation through a renewal of the local church. (CPSA 1987b, 14)

The Consultation commended The Vision to the people of God. It would be studied and hopefully adopted by Provincial Standing Committee, which would 'set up the necessary structures whereby the Province can do all in its power to effect the vision'; so too dioceses would review their diocesan priorities in the light of the vision received at Modderpoort; but it was especially commended for study, prayer and reflection in all parishes and communities of local Christians. To this end every effort would be made to make it accessible in vernacular languages.

The Consultation believed that a vision was a call to action,

and in its implementation new insights would arise. It was not a static entity, but a dynamic vehicle of the Spirit, and they trusted that this vision would inspire and empower the whole church to a more faithful and joyful obedience to its Lord, Jesus Christ. This part of the Report concluded with the prayer that all would receive ever more fully that Pentecostal gift which is described in Acts 2:16-21:

This will happen in the last days: I will pour out upon everyone a portion of my spirit; and your sons and daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams ... (CPSA 1987b, 14)

The 'Story of the Consultation' concludes with the full text of The Vision. (CPSA 1987b, 16-18)

6. The making of The Vision

A careful scrutiny of the Consultation documents indicates that the Kenya model, however well it may have worked there, was not as successful as PSC 1983 had hoped it would be. When we compare The Vision with the diocesan reports on the one hand, and with the specialist papers and the Partners' reflections on the other, we see that the Provincial Consultation had a dynamic of its own -- The Vision may well owe more to the four days at Modderpoort than to the four years of 'grassroots' preparation. We have had an overview of the Modderpoort Report and its Appendix, including in detail those remarks which related to the process itself. We shall now concentrate on the thirteen themes of 'The Vision' which we identified earlier in this chapter, and trace their sources in the diocesan reports, specialist papers and Partners' reflections, noting what went into the making of 'The Vision' and what was left out.

6.1 The crisis in southern Africa

The Vision began:

The major concern of this Consultation is to relate the gospel of Jesus Christ -- that is, the dawning kingdom of God -- to the crisis in southern Africa.

The southern African crisis was referred to specifically in some diocesan reports, obliquely in others. There was also the vivid and detailed picture which was communicated verbally once the Consultation had begun, to which the South African Partners alluded:

The context was described as one of conflict, violence, poverty, massive unemployment, hunger, detentions, unrest, inflation, injustice and even as thoroughly evil. (CPSA 1987c, 10)

The Consultation Report verifies this:

Through the diocesan reports, and the agonising accounts from the Archbishop and other delegates, we were also put in touch with the pain of the ordinary people of the sub-continent. (CPSA 1987b, 8)

Although the written diocesan reports do describe the pain of southern Africa, the more graphic accounts must have been the 'agonising' verbal ones which told the 'heart rending' stories of the mindless and callous brutality meted out to the youth who had come to accept this horrific situation as normal, their hardened attitudes often degenerating into a complete loss of moral sensibility. There were also the dehumanising effects of poverty and of the government's relocation policy, distrust and enmity in so many black communities, the effects of war, the suffering of those who had been detained and tortured, and the agony in the white community created by conscription. (CPSA 1987b, 9)

Some of the reports said very little about the crisis in southern Africa. These were Cape Town, Bloemfontein, George, Kimberley and Kuruman, Port Elizabeth, St Mark the Evangelist, St John's and the Religious Communities. Dioceses which were to

some degree more explicit about the crisis in southern Africa² were Grahamstown, Johannesburg, Natal, Pretoria and Zululand, and, in the countries outside South Africa, Lesotho and Swaziland.³ Nevertheless, the South African Partners were justified in saying that 'the unprecedented political crisis' was not revealed in all its starkness, and that there was no sense of urgency. Exceptions to this were the Order of Ethiopia and the Dioceses of Namibia and Lebombo.

The Order of Ethiopia discussed the crisis in black education at its 1987 Conference, urging the state Department of Education and Training to remove all obstacles so that schools could be re-opened, and appealing to all scholars to return to school. Conference was also very conscious of the state of emergency, and of the fact that many members of their community were in detention. The Bishop was asked to write to the Minister of Law and Order to express concern about the detention of people without trial. They spoke of the very serious challenges facing Christians, especially the young in their community. There was so much pain and suffering in their midst that people were asking whether there was any sense in being a Christian. Was God involved in the conflict? If so, how? and if not, why? Then there was the issue of violence -- the violence of repression on the one hand, and on the other hand the call to use violent means to remove repression. They spoke of the oppressed being divided by ideological differences, and of the current ideologies which sought to undermine the Christian faith. They said that one of the disasters brought upon the black community by the system of apartheid was the break-up of family life, to which the migratory labour system had contributed in no small measure. The universal

generation gap had far-reaching consequences in the black community. Children were growing up with little respect for the law. There was the need for the restoration of 'some measure of sanity and respect for family life'. On the economic front there was massive unemployment which led to a loss of a sense of dignity and worth, with husbands and fathers suddenly becoming unemployed and improvident, while those who had work experienced economic injustice and unfair working conditions. (CPSA 1987a, 89-91)

Although the whole of southern Africa was in crisis as a result of apartheid, as Dr Kistner pointed out in his remarks about the policy of destabilization, the problems faced by the countries outside South Africa were in some respects different. In the Diocese of Lebombo, in southern Mozambique, about forty (a quarter) of the congregations were seriously affected by the violence of war and were totally isolated from the rest of the Diocese. Some had disappeared, the people scattered either inside or outside the country to places unknown, the buildings destroyed or badly damaged. Recent efforts at evangelism had been hampered by war and a shortage of human and material resources. (CPSA 1987a, 34-39)

The Diocese of Namibia's PIM Consultation stated unanimously that because of the ongoing war due to South Africa's illegal occupation of their country and the denial of rightful and legitimate independence to their people, the mission of the church in that Diocese was gravely hindered and was frustrated at every turn. It was their aim to contribute towards the achievement of their independence through the implementation of their priorities, one of which was 'Spirituality', which described the context in which the church currently existed as

one in which voices outside the church tried to pressure the church to be apolitical. Some of the issues affecting the lives of the Namibian people were political oppression and war, unemployment and loss of jobs, eviction, propagandised education, abduction of children and the encouragement of violence as a legitimate process. One of their priorities was to address serious communication problems which existed between white and black members of the Anglican Church and elsewhere and between church and government. Another priority highlighted the need to address more effectively the problem of the victims of war. (CPSA 1987a, 46-53)

From these reports we see a picture of the effects of apartheid on southern Africa, sometimes graphically described, more often implied rather than stated. It must be emphasised here that the precis given above and in the notes represents only a very small proportion of the reports -- the main preoccupation of each was the life of that diocese. Except in the case of the Dioceses of Lebombo and Namibia and the Order of Ethiopia the reports did not share the PIM Vision's 'major concern' and 'major task'.

We turn now to the specialist papers and the Partners' reflections. We should not forget that those within the CPSA who decided on the topics and invited these specific speakers must be given some of the credit for the eventual inclusion of their insights in The Vision.

In his introduction Dr Kistner quoted Mrs Sheena Duncan who said that if all the elected legislatures in South Africa were to be abolished overnight the present government system would continue. There was no need for South Africa to declare martial

law -- a state of emergency was essential to the process with indemnity for the security forces, a press blackout and powers of indefinite detention, and it was therefore most unlikely that the current emergency regulations would be lifted in the foreseeable future.' (CPSA 1987c, 14)

After tracing the dilemma of the current world political situation in terms of the human being's place in, responsibility for, and potential for the destruction of God's creation, and the failure of the churches to address these issues, Dr Kistner went on to point out that it was Mr Gorbachev the leader of an 'atheist' country who had recognised the immense danger confronting the human race and the urgent need for a reduction to the arms race. In so doing he was depriving western nations of their traditional 'enemy image' which had been useful in diverting attention from what was wrong in their own economic and political structures. Destabilization had been the decisive feature of the policy of the South African government. (CPSA 1987c, 15-19) It has been described as a deliberate and systematic policy on the part of the South African apartheid regime to engage in insurgency actions against neighbouring states with the aim of undermining the credibility and legitimacy of their lawful governments by rendering development efforts and national reconstruction virtually impossible. (CPSA 1987c, 19)

It was intended to divert attention from the problems caused by the apartheid system and to create the impression that South Africa was threatened from the outside by Marxist-inspired guerillas, and also to force neighbouring countries to recognise the Bantustans as independent states and to sign non-aggression pacts with South Africa. These countries were to be used to circumvent the sanctions imposed by overseas countries, although

the South African government did not hesitate to apply sanctions against her neighbours. In Lesotho such economic pressure had facilitated a change of government.

Through destabilization South Africa aimed at retaining economic hegemony in the southern African region, disrupting economic co-operation between neighbouring states through attacks on railways and other transport links between neighbours which gave them access to ports not controlled by South Africa. Angola and Mozambique were particular targets of such attacks because they offered port facilities to neighbours. In Mozambique, where the government had made great strides to improve health and educational facilities, clinics and schools became targets of South African raids in order to undermine the credibility of the government and its support by the people. The SADF did not always make these attacks directly, but made extensive use of surrogate resistance forces in those countries, for example by supporting MNR attacks on government convoys taking food to starving people in Mozambique and systematically disrupting agricultural production in the rural areas.

The South African government used this strategy to portray the armed conflicts in neighbouring countries as conflicts between black people incapable of governing themselves, and then had the audacity to offer their services for mediation -- wishing to be seen by the outside world as the country which guaranteed peace and stability in the region.

Military aggression was accompanied by aggressive economic strategy -- the offer of economic aid if countries complied with South African demands. By creating chaos in the region, they forced neighbouring countries to devote attention to problems

within their own borders and so be unable to stand together in joint resistance against the apartheid regime. According to an estimate this policy had caused the death of 735 000 people in Angola and Mozambique. (CPSA 1987c, 21)

The roots of the destabilization policy were to be found in South Africa itself, in the deliberate and systematic attempt by the regime to undermine all efforts of the majority to organise themselves and participate in the decision-making process. The instruments used internally were the security laws, vigilantes and the surrogate homeland governments who could practise repression without the South African government appearing to be responsible. By means of privatisation and deregulation the South African government withdrew from responsibility for the social services, increasing their costs, making them inaccessible to the poorer people, while at the same time they established the Joint Management Councils controlled by the State Security Council, which offered services to people in the various regions with the aim of winning their support for the policies of the government. Also, the new trade union legislation made provision for legally enforceable cooling-off periods of 90 days or more before a strike could be declared legal, and there was proposed new trade union legislation by which the leaders would be held privately responsible for damages resulting from a strike which the authorities considered illegal. There was also the new university legislation which empowered the authorities to withhold subsidies if the university authorities failed to control student unrest to the government's satisfaction.

Internal destabilization followed the pattern of the external type -- on the one hand extensive repression, and on the other the offer of attractive services to win popular support for the

maintenance of minority rule and the exclusion of the majority of the people from decision making processes. The South African government had to rely on destabilisation because it knew it did not have the support of the majority of the people. It and the instruments of security on which it relied would, in Kistner's view, continue for the foreseeable future. Prominent politicians had intimated that the continued state of emergency and detentions would be necessary in order to bring an end to unrest and to create the necessary climate for reform, which meant that the authentic leaders of the people would be detained while the government brought about the changes it desired.

The long-term effects of destabilization were impossible to compute at that stage, for example the effects of torture experienced by young people in prison -- aggression and the desire for revenge. How could their wounds be healed? How could ways be found of resolving conflict other than those currently being used which were bound to fail?

The destabilization policy was necessary to the government because it knew that it stood no chance of obtaining a mandate from the majority of the people. The task of a government was to provide for law and order with justice, but by its policy of destabilization the government destroyed the last vestiges of its legitimacy and even of its legality.

The task the church faced in South Africa was not the maintenance of law and order but its establishment. The majority of the people were seeking to establish law and order and social services by setting up parallel structures of government on local and regional level. Many mishaps and organisational difficulties had occurred because authentic

leaders were in detention or hiding. In crisis situations where emotions ran high this absence of leadership was extremely dangerous since the anger of people could easily result in uncontrolled actions. On the whole such alternative government structures as residents' associations, civic associations and street committees enjoyed considerable support within their communities. The government's response was to detain the key people involved. The challenge to the churches was to find ways of supporting these efforts of alternative organisations to establish law and order in the context of a country where the authorities followed a deliberate and systematic policy of creating and promoting chaos. (CPSA 1987c, 19-23)

Kistner had thus given the social analysis which the South African Partners later said was missing from the diocesan reports, and which was essential for an understanding of what was actually happening in the divided parishes, dioceses and Province. It constituted a searching challenge to the CPSA to risk its identity, certainly amongst affluent and conservative people, if it was to accept Kistner's challenge to be relevant in the context he described.

Although Magoba spoke specifically on ecumenism, he did so against the background of southern Africa, and the ethical challenges -- economic, social and political -- which the church faced. Apartheid had been condemned by many churches but they needed to be united in confronting this monster. (CPSA 1987c, 27-35)

de Gruchy described the context which produced the issues which needed to be addressed. These were the problem of violence, the question of the legitimacy of the state, the ongoing struggle for justice and for the end of apartheid, and

the need for reconciliation and for the establishment of a new and sustainable democratic society.

The church's polarisation reflected the state of the society: Christians were tragically divided not simply by denomination or even by race, but by differing perceptions of society, social goals and strategies for achieving them. The state itself was exacerbating these differences and undermining the church's corporate witness. Division had erupted into conflict, into which the church had inevitably been drawn. It could not remain neutral but had to take sides in the struggle against societal sin and for truth and justice. This inevitably meant that there was a gulf separating those who opposed apartheid and those who sought to maintain and justify it, and in the former group there was the tension between having to confront the situation and at the same time work for reconciliation. Apartheid caused violence, divisiveness and injustices in society, and division, conflict and struggle in the life of the church.

As a nation at war, there were questions which faced South Africa and the church within it, namely the legitimacy of government and the use of military force in its defence or its overthrow. Confrontation was not an end in itself, but necessary in the quest for justice and reconciliation. In saying that there was an urgent need for the church to be a peacemaker amongst those committed to the 'struggle' but divided on strategy and ideology, he reminded the Consultation of the warring factions in Pietermaritzburg, the senseless killing and the possibility of a Lebanese no-win situation. If the church was unable to be peacemaker in this situation, then the conflict in society, which was already endemic, would escalate beyond resolution, making any future reconciliation within one nation a virtual impossibility.

This was a situation of injustice and inequality in which the majority were denied their God-given rights and were powerless and oppressed. There was an unjust distribution of wealth and land, and there were economic policies which perpetuated poverty -- all of which should be challenged by the church. The government misused power and was unrepresentative of those governed. There was the possibility of the use of force to overthrow unjust government if all else failed, but non-violent strategies should be given priority and force used only when it could be morally justified and morally applied.

The victims of society were the special responsibility of the church. The socio-political uncertainty, tension and crisis had given rise to many marriage failures, suicides, and much ill-health. This manifested itself differently in the various communities of a divided South Africa. Some victims of society were dehumanised and impoverished by oppressive suffering as well as the anger which years of suffering had created especially in the younger generation, while the more privileged and affluent needed to be ministered to in terms of their privilege, prejudice, guilt, greed, self-interest, and fear for the future. There was the distinct possibility that things had got out of hand, that a bloodbath was inevitable.

The South African Partners (CPSA 1987c, 9-12) had noticed that there was a lack of coherence between the various things which had been said during the first two days of the Consultation. There had been a failure to engage with the crisis in southern Africa because there was little or no connection between the context which had been described in the reports and the priorities which had been chosen. The context had been described

as one of conflict, violence, poverty, massive unemployment, hunger, detentions, unrest, inflation, injustice and even as thoroughly evil, but the priorities chosen had been training, spiritual growth, stewardship or finances, communication, reconciliation, and ministry to youth. What was the connection between the two? How did the priorities respond to the conditions of the context in which the church found itself? Nobody had told the Consultation what the motivations were for choosing these particular priorities in these particular circumstances. The impression given was that there was very little the church could do to transform the structures of the society and that its major concern was to maintain and improve its own structures, to ensure that it operated more smoothly and efficiently.

The connection between the context and the priorities would be social analysis and theological reflection. Social analysis was the way in which we analysed and understood our socio-political context and the way in which we understood what was actually happening in the divided parishes, dioceses and Province. Theological reflection was the way in which we related this to our faith, to God, to sin and salvation, and to the gospel. Only on this basis would priorities be chosen and plans made. On the basis of Dr Kistner's analysis of the situation in terms of destabilization one would not be led to choose priorities like personal reconciliation between blacks and whites and spiritual growth, and on the basis of Prof de Gruchy's theological reflection on the need for a prophetic ministry of justice, one would not concentrate all one's priorities on pastoral care and reconciliation and stewardship. The Consultation was at that point faced with a range of straight

contradictions.

This became clearer for them when they began to reflect on the things which had not been said, the issues that had been avoided -- perhaps because they were very controversial, perhaps because they were assumed and remained unspoken and therefore never evaluated. For example, implicit and unspoken analysis of the southern African situation contained in the diocesan reports was clearly a liberal-individualist analysis. The only way in which the Partners could explain how the dioceses could have chosen these priorities was that they saw the situation of poverty, unemployment, detention etc. as individual problems of individual people rather than as social and structural problems. Even the very serious problems in the parishes and dioceses like the divisions and differences between black and white, youth and adults, Inkatha supporters and UDF supporters, were treated as personal problems and differences, rather than as social problems caused by different social forces in the current dynamics of the society. Consequently the solutions of these problems were all seen in terms of personal relationships rather than in terms of justice, social structures, politics, prophecy and social confrontations. There was in the diocesan reports an implicit and unspoken analysis of the problems and conflicts that was flatly contradicted by what Dr Kistner said and by the reports of the groups that met after his talk.

The same was true of the theology of the diocesan reports. There was a very definite theology behind the choice of the priorities, and it was not the holistic theology that Prof de Gruchy had spoken about. But their theology had remained unspoken and unconscious, and so it was not possible to reflect

upon it critically and to see how different it was from de Gruchy's. The South African Partners concluded that social analysis and theological reflection were needs that had been totally overlooked in the diocesan reports.

They compared the CPSA PIM process with the process currently taking place in the United Congregational Church, observing the total absence in the diocesan reports of any reference to the challenges of the Kairos Document or, even more seriously, the challenges of the unprecedented current political crisis in South Africa. The necessary sense of urgency that the situation should impose upon the church at this time was missing. They were led to ask whether there was not perhaps a creeping fatalism about the South African situation (quoting Prof de Gruchy) in the dioceses of the CPSA.

The External Partners contrasted their very positive experience in the CPSA with the context of social conditions created by apartheid which influenced every aspect of the church's life, the tide against which it swam. The dioceses outside the Republic of South Africa faced equally difficult socio-political problems which were the direct result of the policies of 'grand apartheid' and destabilization -- issues of human rights, justice and equality of opportunity. This had such far-reaching effects that they wondered whether the church could hope to address the problem of apartheid in society before it had tackled the problem of apartheid in the church, which destroyed its mission, emasculated its gospel, and damaged its credibility. This cancer in its life prevented people from seeing Jesus in one another. Apartheid had succeeded in separating people from one another, thus breeding ignorance and fear of one another, white people's guilt and parents' guilt at their own inaction, and this

led to a paralysis which issued in fatalism, or anger which issued in violence. People could not cross the gulfs which had been created and so the government succeeded in dividing and conquering. They saw the crisis in southern Africa also in terms of social problems such as alcohol and drug abuse, marital stress, poverty, unemployment and rape -- and also in the fact that the setting up of alternative structures to engage in preventive action would bring the church into conflict with the government who seemed determined to destroy collaboration of any kind.

In response to the Group Areas Act the church seemed to comply with apartheid in its use of personnel and buildings. Some appointments seemed to be made on racial grounds, congregations were sometimes separated, priests sometimes travelled past congregations to minister to people of another race, and there were only a few black diocesan bishops in the CPSA within South Africa. While they could understand some of the reasons for the disparity between the work loads of black and white priests, between their effective remuneration, and between church buildings in black and white areas, they believed that the church could not be an effective sign of God in the world while this remained the case. Some sections of the church might need to be self-denying in favour of other sections.

Political divisions were evidently an effective weapon in the current situation. There were divisions within Mozambique and Namibia, between UDF and Inkatha, between pro- and anti-sanction factions, between and within political parties -- all creating a power vacuum which the National Party was happy to fill. Blacks suffered a crisis of conscience about the use of violence to

achieve change, and whites about the use of violence to resist change. Black suffering was manifest, and conscription made young white males and their families suffer too. To refuse meant that they faced prison or emigration, and to accept meant that they were trained to become killing machines. In either case they became damaged people, and for some suicide had seemed preferable. Then there were the war and the refugee problem in Mozambique.

Development projects in the CPSA sought to address situations of material disaster. In Namibia war-destroyed clinics were being rebuilt. In Swaziland the problem of unemployment was being attacked. Elsewhere there were poverty, the effects of flood and the problem of refugees.

The unsettled nature of social patterns made work among young people especially crucial in the CPSA. Pastoral attention to peacemaking within the church was essential. The Partners had witnessed wounds which had been caused by the divisions which existed within the Body of Christ, and they expressed their concern about that.

In view of the massively complicated problems which the CPSA was facing, adequate time, opportunity and resources should be made available for all Christians to reflect theologically on their situations.

As we reflect on the total picture of the crisis in southern Africa, as related in this section, it becomes clear that the dioceses in their grassroots exercise during four years of preparation merely scratched the surface. On the evidence of the published diocesan reports alone, the southern African crisis would not have been the major theme of the Modderpoort 'Vision', which owed far more to the analysis contained in the papers

delivered by Dr Kistner and Professor de Gruchy, and the incisive insights of the External and, to a greater extent, the South African Partners. In keeping with the intention of the PIM process, The Vision was as much the product of the Anglican Communion, represented by the External Partners, and of the South African ecumenical church, as of the Church of the Province of Southern Africa.

We have begun to describe the southern African crisis, the socio-political context which was the background to the third CPSA PIM experience, and we shall describe it further at later stages in the process. It was supremely at this point that the CPSA was being challenged to risk her identity for the sake of relevance.

6.2 The renewal of the church for justice and reconciliation

The Vision had stated the major task of the CPSA in the years to come as

the mobilising of the people of God for the breakdown of the apartheid system, its ideology and its destabilising effect on the region, and for participation in the building of democratic, non-racist and non-sexist societies.

The Modderpoort Consultation believed that God was calling the church to equip every local congregation and community for this task, urged dioceses to establish programmes for making congregations aware of the present crisis in all its dimensions, and saw as particularly important the appointment of justice and reconciliation workers who could work in turbulent areas together with local congregations. The church was called not only to proclaim the gospel of Christ's reconciling death and resurrection, but also to inaugurate and embody that new life in its own structures and fellowship, in the power of the Spirit.

To this end the CPSA was committed to its second priority, which was 'A Pastoral Plan for the Renewal of the Local Church':

When two or three are gathered together in Christ's name, there is a church; and the Spirit of God raises up the gifts and ministries required for the proper function of the church in that place.

We affirm that every such local community is indeed the church of God, which has the tasks of proclamation of the gospel to society, and the nurture of the faithful in the love and service of God and the world.

So the 'Vision' saw the church as an agent for the fulfilment of its major concern. The people of God must be mobilised, equipped, trained, assisted, challenged, organised and empowered by the Holy Spirit for the accomplishment of The Vision's major task. We now ask to what extent the diocesan reports had seen the mobilisation of the church for this task as a major priority.

The South African Partners were justified in their criticism, particularly with regard to a failure to engage in proper social analysis and theological reflection, a disjuncture between context and priorities, the lack of a sense of urgency in the face of the political crisis, and a failure to make realistic plans for the implementation of priorities. In virtually all the diocesan reports there was no sense of an urgent need to mobilise the church for the eradication of apartheid and the building of the new society, and few of the dioceses came to grips with the urgent need to renew the church for its task in a time of crisis. This was particularly true of the dioceses which failed to describe the seriousness of the political crisis or to reveal a sense of urgency.⁴ The chosen priorities did not match the critical situation. The exceptions were Natal, where the violence in the Pietermaritzburg area was the worst currently happening in South Africa, war-torn Namibia and the Order of Ethiopia.

In the Diocese of Natal there was a commitment to healing the hurts and fears which they acknowledged existed within the diocesan family, the entrenched divisions, lack of acceptance, ignorance of each other, failure to speak with one voice, and following the South African norms. In their third priority they committed themselves to serving the poor, exposing injustice and being agents for the resolution of the problems of bloodshed and violence, caused mainly by the present government, the apartheid structures, and the use of the SADF to uphold these. If they as the church really believed that this was the case, then God called them to act and the following steps were imperative: firstly that the CPSA reject conscription and object to the current role of the SADF in southern Africa and take disciplinary action against members of the CPSA who joined the SADF; secondly that they take action at parish level to conscientise primarily white members of the CPSA to the political realities of the society -- the black parishes having a specific role to play in this; and thirdly to work in all areas of their local situation to extend this awareness. They also committed themselves to the task of engaging in loving confrontation with each other, opening their hearts and structures to change, avoiding all sectional assumptions of cultural superiority, and setting clear objectives in communication, parish arrangements, personal contact, women's issues and early education. In the closing session of the Diocesan Conference which followed the Consultation Bishop Michael invited people to share their pains and hurts and fears as well as their joys and blessings. Painful areas were 'courageously explored and expressed', there was straight talking, and a deeper honesty became possible. In some people

desolation turned to hope, anger to new understanding, and frustrated tension to the relaxed freedom of truly facing one another. (CPSA 1987a, 56-9)

The war was having a devastating effect on the Namibian people and on the Diocese of Namibia, as a result of which serious communication problems existed in four areas and should be addressed: between white and black members of the Anglican and other churches, between priests and congregations, between members of congregations, and between church and government. A planning group had formulated a list of action steps to begin to address these. (CPSA 1987a, 47) Unfortunately the list of action steps was not given, and we are left wondering how this church meant to respond to the serious crisis in which it found itself.

The Order of Ethiopia's report, more than any other, came to grips with the crisis in southern Africa and the challenge it brought to mobilise the church to face it. They named the struggle for liberation as a priority. Practising Christians, especially the young in the black community, were facing very serious challenges and questioning the sense in being Christians in the light of so much suffering. Then there was the issue of violence -- people were grappling with the problem of how to respond as Christians to violent repression on the one hand, and the call to use violence to remove oppression on the other. These were theological questions demanding good and convincing theological responses by a church which must accompany people on this difficult pilgrimage. Was there for Christians another option to be explored? There was also the issue of ideologies which divided the oppressed. There might be, beyond ideological differences, common things to share and cherish, but someone had to point them out. The church provided a forum in which this

search could take place, was the strong fibre which could hold the community together, and was called to assist in turning present political diversity into the opportunity for enrichment and for growth in understanding and tolerance.

Another battleground on which the ideological conflict tore the community apart was the confrontation between the Christian faith and certain types of ideology which sought to undermine it. There was no need for a crusading approach, but the church needed to be vigilant and equip young people in particular to deal effectively with the challenge posed by such ideologies. The break-up of family life (see 6.1 above) had assumed far-reaching proportions in the black community. Parental authority had been seriously eroded and the great worry was whether children growing up without parental guidance and restraint, and with little or no respect for the law, would in fact become law-abiding citizens under a more democratic government. The church as the family of God ought surely to be involved in trying to restore some measure of sanity and respect for family life. The Biennial Convention of their Women's Association in 1984 held a seminar on marriage in the black community, and the General Purposes Committee expressed concern at the sad state of affairs in July 1987. It was decided that, as a first step, all mission districts should observe an annual family week coinciding with the feast of the Annunciation. (CPSA 1987a, 89ff)

It is obvious that the dioceses saw a serious need for reconciliation within the life of the church as well as in the southern African community, and in a limited way the diocesan reports can be said to have contributed to the major concern of The Vision, but clearly the criticisms made by the South African

Partners were justified. There was a high level of idealism and no mention of possible obstacles and practical difficulties in the realisation of these priorities. There were few definite action steps, scant indication of who would be responsible for the implementation of the plans, and seldom a time scale or target dates. As the South African Partners said the central importance of building Christian communities was not emphasised, and there was little sense of the church being there to serve humanity in all its needs. There was a disjuncture between the context described and the priorities chosen, and that the solutions to the problems of southern African society were more often than not seen in terms of personal relationships within the life of the church rather than in terms of social justice, (CPSA 1987c, 9ff) Generally dioceses recognised the crisis but were not ready to respond in ways which would have threatened their safety and identity.

In The Vision we see that the Consultation heeded much of what the South African Partners were saying. A question which we shall have to ask later, however, is whether the CPSA listened carefully enough to what was being said at Modderpoort to implement these insights in its own life and in its witness and mission in southern Africa.

In his paper de Gruchy said it was the constant task of the church to reflect theologically on the gospel in the contemporary context, to evaluate critically and make decisions about its life and mission. He suggested a theological basis for a pastoral strategy that would not only help in the struggle to end apartheid and injustice, but which would also help to establish and sustain a new democratic society.

The church in South Africa was in a state of polarisation as

it reflected the social reality of the situation. Social forces, cultural location, different and often rationalised readings of the gospel resulted in the church taking different sides -- and here lay the fundamental challenge: Could it be an agent of God's reconciliation, a sign of the unity of humanity, a community which anticipates the coming of the kingdom?

The problem was seen most sharply when it accepted that alongside its calling to be God's agent of reconciliation in the world, it was also called to engage in prophetic witness to God's justice and righteousness. The theological tension relating the struggle for justice to the ministry of reconciliation was integrally related to the political problem: should there be confrontation -- ultimately with force -- or negotiation? The awesome task the church faced was to show a way beyond the impasse which both enabled justice and liberation and ensured that reconciliation between the warring parties remained both a possibility and a reality.

The relationship between the struggle for justice and the ministry of reconciliation, was this: those who struggled for liberation based on justice and human rights were seeking to overcome the destructive divisions created by apartheid, the alienation of this social order, and enabling reconciliation between the conflicting parties. To work in a costly way towards reconciliation was to affirm the reality of the cross and resurrection even as the church journeyed towards the final reconciliation of all things in Christ. (de Gruchy 1988, 43-6)

In relating prophecy and pastoral care, he said that in the biblical prophetic tradition it was the church's responsibility to proclaim God's demand of justice and equality to those in

power, to affirm the God-given rights of all, especially the oppressed, to challenge economic injustice, and even the legitimacy of the government. So, in proclaiming God's justice for society, the church became part of the struggle for justice, discovering that neutrality was impossible.

Prophetic ministry should not only be pastorally pursued, but should also be exercised within the context of pastoral care -- the church had a particular concern for the victims of social oppression and conflict. Not just 'for others' but a church 'with others' -- which meant that justice was a key element in pastoral care. What pastors in the white community were doing should be interrelated with what pastors were doing in the black community, thus enabling justice and reconciliation to flourish and so pointing to the kingdom. This was what joint pastoral strategy meant, and so the church should care for people pastorally in ways which related to the prophetic ministry: its pastoral care should be oriented towards the kingdom and not simply towards private religiosity, being such that it enabled people to hear the prophetic Word and respond to it in faith and obedience, empowering them to bear witness to the gospel in their context. It should lead to the theological, spiritual and moral transformation of the People of God and the formation of people with theological and ethical discernment, so that the church could provide moral leadership in society and become a base for the development of a just and sustainable democracy. Where else could this happen, if not in the church with all its resources and embracing as it did all sections of society? If this did not happen, how could society sustain itself and flourish? Without becoming triumphalist, in solidarity with others, including people of other faiths, the church could provide the body politic

with communities of people whose influence could be decisive in the shaping of a new society. (de Gruchy 1988, 47ff)

This was the theological reflection which the South African Partners said was lacking in the diocesan reports:

On the basis of de Gruchy's theological reflection on the need for a prophetic ministry of justice, one would not concentrate all one's priorities on pastoral care and reconciliation and stewardship. (CPSA 1989c, 11)

There was a very definite theology behind the choice of the diocesan priorities and it was not this holistic theology, but western individualism and liberalism in theological form rather than biblical theology. (CPSA 1987c, 11f)

Since the theology of The Vision is clearly not 'western individualism and liberalism in theological form' but holistic like the theology of the specialists and the Partners, we must conclude once again that The Vision owed more -- this time theologically -- to the ecumenical South African church and the wider Anglican Communion than to the preparatory parish assemblies and diocesan consultations. We must also note that the South African Partners and the guest speakers made a specifically theological contribution and critique, and that one of the major shortcomings which we observe in the CPSA PIM process and in the life of this church generally is a scarcity of theological expertise and deep theological thinking among both clergy and laity. This is a matter which needs to be addressed urgently. Having said that The Vision was to a large extent the product of the contributions from the wider church we must acknowledge that the CPSA was and is, of course, an integral part of the church in southern Africa and that the CPSA has played a leading and formative role in it. We have only to note the priorities of the two previous CPSA PIM consultations to realise

that the major themes of the 1987 'Vision' were not new to the thinking of the CPSA. Nor was it new within the dioceses, most if not all of which had for years in their synods and public utterances expressed vehement opposition to apartheid. When they came to the PIM process, however, they seem to have regarded it primarily as an exercise in self-examination for the improvement of their internal family life, rather than as an opportunity to look to their mission, witness and service in the world.

The External Partners observed that the social conditions created by apartheid influenced every aspect of the CPSA's life both inside and outside the Republic, to such an extent that they wondered if the church could hope to address the problem in society before it had tackled it in the church. It was urgently important that the church at every level, and especially in the local congregation, found structures to counteract the cancer of apartheid in its own life, because it was stopping people seeing Jesus in one another.

Social problems called for 'ambulance work' although this might be regarded as irrelevant. The church could also engage in 'preventive medicine' by setting up alternative structures, but this would bring it into conflict with the authorities who seemed determined to destroy collaboration of any kind. The Group Areas Act had produced a church response which seemed to comply with apartheid, for example 'racial' appointments, separate congregations, few black diocesan bishops, disparity between the workloads and effective remuneration of black and white clergy, and between buildings in black and white areas. The church could not be an effective sign of God in the world while this remained the case, and the situation called for self-denial by some in

favour of others. Political divisions were an effective weapon in the present system, creating a power vacuum which the National Party was happy to fill. There was a crisis of conscience for both blacks and whites on the use of violence to create or resist change. It was important that the bishops spoke together as far as possible into these situations so that nobody was isolated and so that partner churches knew how to respond. (CPSA 1987c, 1ff)

Reflecting on what they had seen of formal ordained ministry in the CPSA, they noted that the size of dioceses and parishes and distances involved meant that many priests were stretched to breaking point and offering inadequate ministry, were lonely, and stress was giving rise to alcohol abuse and other problems. Resources were wasted when clergy travelled past congregations to minister to another racial group. In some places clergy were sitting on a time-bomb of mistrust among them arising out of injustices -- differing conditions of service, unwisdom in sizes of chapelries 'which seems to ensure that voting patterns could not change present representation proportions', and white domination. Elsewhere there were signs of hope as clergy co-operated to overcome these problems. (CPSA 1987c, 3f) They had seen that the mission of the CPSA offered many signs of hope for a future in which relationships could be radically reformed, which was of crucial importance in modelling alternative patterns of society. This could happen through development and other social projects, some of them ecumenical, which made it clear that the gospel was for the whole person and the whole of society and not just a spiritual palliative in the face of material disaster. Black and white co-operation in the cause of Christ and the crossing of racial barriers forwarded the church's mission, the seed growing secretly which would ultimately yield a

grassroots revolution. Many more churches needed to discover how they could become this sign of hope. There were wounds in the Body of Christ caused by divisions, which required effective pastoral ministry -- a peacemaking ministry to those not at peace with one another. (CPSA 1987, 5-8)

The reflections of the External Partners, like the diocesan reports, saw the church's response to the evils of apartheid mostly in terms of reforming its own internal life and structures and less in terms of engaging with the struggle for justice in the wider community. Their comparatively narrow focus meant that the fatalism of which de Gruchy and the South African Partners spoke was not absent from the External Partners' thinking, for example:

People are unable to cross the gulfs which have been created between them. Government divides and conquers. ... but this will bring [the church] into conflict with the authorities who seem determined to destroy collaboration of any kind. (CPSA 1987c, 2)

6.3 The training of laity and clergy

If The Vision was to become reality the people of God would have to be trained for the tasks that lay ahead:

To this end we set as a priority the training of laity as well as clergy in social analysis, and in justice and peace issues.

The Modderpoort Consultation saw the development of basic Christian communities as the key to the re-formation of the church, mirroring the pattern of the Southern African Catholic Church (CPSA 1987c, 9), and for this and much else the CPSA would have to be retrained:

We see an urgent need for clergy and laity to be trained in this model of church life; for clergy and laity often to be trained together; and for laity to be set free and equipped to function properly as the people of God.

Most of the dioceses regarded the training of clergy and laity as priorities, for the building up of the Body of Christ, but few focussed on the 'major task' as the purpose of this training. The dioceses outside South Africa were as church-centred⁵ as the South African dioceses in their perceptions of training needs. The exception was Namibia which was eagerly looking forward to the end of war and national independence. They identified the need for training which would enable the people of God to reach the full potential that he intended for them. This would mean upgrading educational opportunities for blacks by providing widespread opportunities for Christian Education in English, and improving other areas of church life. (CPSA 1987c, 48)

Again the Order of Ethiopia was more in touch with the thinking and planning which would emerge at Modderpoort, and had already begun to implement it. The Order was concerned with strengthening and equipping the laity in the mission districts, to which end the Bishop spent weekends in the mission districts helping class leaders and district stewards exercise their ministry more effectively. An education officer and an education committee had been appointed in 1987. Lay participation in the life of the church at the grassroots was the concern of the 1987 Conference, crystallising into the need to begin a comprehensive Christian education programme to galvanise all their members for involvement in the worship and in the total ministry of the church. Some of the issues which made this educational programme urgent were the struggle for liberation (see 6.11 below) and socio-economic questions (see 6.1 and 6.2 above). Education was a very high priority, and an education officer with a committee of very competent people had been appointed to design their

programmes, co-ordinate all this work, and give it direction. They were planning the erection of an educational centre which would become the focal point for reflection on these issues, although the thrust of the operation would be in the mission districts, where the people were. They wanted to move the whole people of God and not just a small elite. (CPSA 1987c, 89f)

The External Partners identified urgent needs in terms of further training and re-orientation for the clergy. The role of the priest, and the question of clericalism, and the priority of transforming the role of the priest into that of the facilitator or enabler, needed more reflection. Heavy work loads and small stipends adversely affected study, owning a basic 'library', and recreation. Many ministered all their careers on the basis of their initial training, which made them increasingly ineffective and inflexible. If the CPSA wished to be effective in mission, in-service training and sabbaticals were a major priority. The proximity of the 'first world' and 'two thirds world' in southern Africa made it essential that the CPSA give serious attention to making its priestly ministry 'mobile, flexible and pluriform'. Attempts to provide alternative forms of 'local ordained ministry' were interesting, and the full practical and theological implications of that needed to be explored. The central question was whether priesthood was essentially sacramental or pastoral and educational. (CPSA 19, 4) With regard to 'every member ministry' their general impression was that not all ordained ministers were convinced of the theory and that not many laity understood or practiced it. Until this happened the CPSA could not become a church mobilised for mission. But there were some outstanding exceptions which

illustrated the effectiveness of this model of ministry, and the church should discover ways of recognising, validating and multiplying it. (CPSA 1987c, 5)

The contents of the diocesan reports and the observations of the External Partners give us a picture of a hierarchical and clericalised church. The challenge to re-orientate and train clergy and laity in ways that would help the CPSA to be relevant to its context, including the formation of basic Christian communities, posed a serious threat to her identity.

6.4 Basic Christian communities

The Vision saw the need to mobilise the people of God for the major task it had identified, and to train them accordingly. It also offered a model of church life in which the whole church could be set free to function properly as the people of God.

To this end we commend the developing of basic Christian communities. We see an urgent need for clergy and laity often to be trained together; and for laity to be set free and equipped to function properly as the people of God.

Despite the fact that the the 1980 PIM Consultation had suggested that the nature of 'Basic-Communities' be investigated and their possible value and practicability for the southern African situation be explored, and its report contained an appendix on 'Basic-Communities in the South American Church', (CPSA 1980, 9, 23) only one of the diocesan reports contributed directly to this part of The Vision. The Order of Ethiopia spoke of 'The building up of the Body', saying that their founders had brought the Methodist Class system into the Order, and at their 1986 Conference the clergy had spent some time drawing up guidelines for class leaders. But there was much more to be done: they needed to set up criteria for class leaders and a

programme for training them. The class was an important pastoral unit where people should be nurtured in the faith. At the class meetings, which should take place in the homes of the people at least once a week, the faithful should be provided with the opportunity of digesting the word of God together and of praying for one another, for the church, and for the needs of the community -- so it was a prayer cell. The class should also give people the opportunity to discuss all matters pertaining to Christian witness in society, their own humble and mundane business, and matters of theology, worship, laws and discipline of the church. The class was a school where people learnt from each other and sat at the Lord's feet, and also a fellowship meeting where people could open themselves to one another in confidence and trust. It was here that they participated at the grassroots in the life and witness of the church, where all the spadework was done. This 'rhamente' (congregation), class or base community was high on their agenda because, unless they reached out to people in the particularity of their lives and helped them to realise that their issues were crucial not only for themselves but for the whole body of Christ, they would be talking to nobody but themselves and therefore to no avail. (CPSA 1987a, 91)

The South African Partners, in comparing the diocesan reports with the priorities of the Catholic Church, noted that the latter had made the building of faith communities its top priority, the goal of the Catholic pastoral planning having been formulated as 'Community serving humanity'. The idea was that the church has to build Christian communities and especially 'basic Christian communities' that would be at the service of the people of southern Africa in their present needs and in every way possible.

They felt that the central importance of building Christian communities was not emphasised in the diocesan reports, and there was less sense of the church being there to serve humanity in all its needs. (CPSA 1987c, 9) The External Partners spoke of 'every member ministry' and asked that the church recognise, validate and multiply this ministry. (CPSA 1987c, 5)

6.5 Penitence and reconciliation

In proclaiming the need for justice and reconciliation The Vision called all who had benefited from apartheid to repent:

We recognise that justice and reconciliation cannot be effected without the continued proclamation of the call to true and costly penitence and restitution on the part of those who benefit from apartheid, including the church itself.

The idea that the church should repent of her part in the evil of apartheid was entirely lacking in the diocesan reports, but was treated in some detail by de Gruchy in his paper. We must conclude, then, that he was primarily responsible for its inclusion in The Vision. In relating repentance and forgiveness, he said it was the proclamation and embodiment of the good news of redemption which gave focus to the pastoral task of the church in the struggle for justice. This would mean changed attitudes towards others, mutual acceptance, the overcoming of white fears and black hatred. He quoted Frank Chikane as saying that whites needed to be challenged in love to rid themselves of the many fears which they had of blacks, and blacks needed to be challenged and assisted to get rid of the anger and bitterness and growing hatred of the whites as the symbol of injustice, oppression and suffering inflicted on millions of the victims of apartheid. The church should draw up an actual statement, as concrete and specific as possible, in which it acknowledged its

guilt and that of the nation for the injustice, dehumanisation and 'incredible' violence of apartheid, which had caused deep and degrading hurts, oppressive suffering and justifiable anger.

The Kairos Document had rightly warned against cheap reconciliation, and insisted on repentance before reconciliation could become a reality. With this in mind the church had to enable those with power and privilege to see and acknowledge their guilt for the injustice and oppression of the apartheid society. Perhaps the only way in which the church could do this was not only by acknowledging its own share of the guilt for the the situation -- which itself was real and extensive -- but also by acting vicariously on behalf of the nation. In other words, the church itself had to take responsibility for the failure of the nation, and, more specifically, in the South African situation, for the injustice, dehumanisation and violence of apartheid.

This would require two things: firstly, an actual statement, as concrete and specific as possible, in which the church acknowledged its guilt and that of the nation. A precedent for this was to be found in Dietrich Bonhoeffer's Ethics where he spoke of the church's complicity in the apostacy of the West, spelling out in very concrete terms precisely what this meant: the church confessing her failure to proclaim often and clearly enough her message of the one God who had revealed himself for all times in Jesus Christ and who suffered no other gods beside himself; her timidity; her evasiveness; her dangerous concessions; being untrue to her office of guardianship and her office of comfort; thus denying to the outcast and the despised the compassion which she owed them; her silence when she should

have cried out; her failure to speak the right word in the right way at the right time. She had failed to resist to the uttermost the apostacy of faith, and she had brought upon herself the guilt of the godlessness of the masses.

Secondly, this confession of guilt required metanoia, the change of heart and mind concretely and actively demonstrated in the struggle for justice, which would open the way to forgiveness. Peter Hinchliff in his Holiness and Politics spoke of a theology of forgiveness as the only thing which makes political morality possible -- but one could not do other people's forgiveness for them, the guilty telling the victim to forgive. Nor might anyone tell the oppressed not to forgive.

He said it was a remarkable fact that the capacity of the victims to forgive usually seemed to exceed the oppressors' willingness to acknowledge guilt and to repent. A new society could not be born or sustained if the hatreds of the past were not overcome. Jesus' teaching about loving one's enemies and learning to forgive them had enormous social and political relevance, without which there was no way in which to move into a new future because forgiveness liberated the guilty and enabled them to start again. While repentance evoked forgiveness, it was forgiveness which made reconciliation possible. (de Gruchy 1988, 49ff)

The Revd Stanley Magoba concluded his paper on the ecumenical perspective by identifying with a statement from the World Council of Churches in Amsterdam in 1948, in which, against the background of the ravages of the recent world war, came the call for the churches to come together and to stay together, and in so doing to accept God's judgement upon them for their share in the world's guilt. Some nations were in despair and disillusionment

because freedom was denied them, some were paralysed by division and despair, millions were hungry, millions had no homes, no country, no hope, and over all humankind hung the peril of total war. The church should repent because

Often we have tried to serve God and mammon -- put other loyalties before our loyalty to Christ, confused the gospel with our own economic or national or racial interests and feared war even more than we hated it. As we have talked with each other we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lack this correction the world has often heard from us and not from the Word of God ... (CPSA 1987c, 34)

By quoting the WCC statement Magoba was calling on the churches to repent of their disunity, the consequence of which was that southern Africa did not hear the Word of God spoken unequivocally in judgement on apartheid and its evil effects.

6.6 Effective evangelism

The Modderpoort Consultation was confident that the liberation of the laity to function properly as the people of God would mean the spread of the gospel of the kingdom of God. The Vision said:

Such a liberation will result in effective evangelism which will consist of the proclamation of the full saving action of Christ, a call to commitment to the values of the kingdom of God, and the effecting of unity with God and creation in every area of life.

Although ten dioceses named 'evangelism' as one of their priorities, only a few related this specifically to the major concern and task of the 'Vision'. Some named social responsibility or social development as priorities, which in the broadest sense must also be seen as evangelism, or rather evangelisation, this word being used to mean the holistic approach to society as well as to the whole person as distinct from inherited concepts of evangelism meaning the saving of

souls. Social responsibility and development priorities and concerns in the diocesan reports, Partners' reflections and specialist papers are included in this section -- contributing as they did to the concept of evangelisation or 'effective evangelism' as defined in the quotation above.

There were diocesan reports in which 'evangelism' was seen as personal salvation, namely Natal and Swaziland.⁶ Others which spoke of evangelism and of social development as separate priorities, but did at least see both as necessary were the Order of Ethiopia with their 'care committees', their concern that the unemployed should recover a sense of dignity and worth, and their recognition of the call to be with people in the workplace and to support them in their struggles; the Diocese of St John's with their goal of helping people find fulness of life through physical, mental and spiritual development; and Lebombo with their zeal for both evangelism and social development in a situation of war.⁷ Holistic but rather cryptic definitions of evangelism were Grahamstown's 'making people whole in Christ', Port Elizabeth's 'reconciling people to God, others and creation', and the Religious Communities' 'proclaiming salvation in the kingdom of God'. Zululand was more specific with its strategic task of mobilising all the human and material resources of the Diocese for engagement in mission and evangelism to the whole of society.⁸ There were those which saw development and social concern as priorities, but did not speak specifically of evangelism: Lesotho's concern about the effect of the Highlands water scheme on people's lives; Pretoria's aim to reach out ecumenically as God's family to work among refugees, in social development, literacy work and other education especially among impoverished farm workers; and Namibia's goal of developing

resources to assist the victims of war and to address the problem
of famine caused by drought and war.⁹

de Gruchy spoke of the need to care pastorally for people in ways which related to prophetic ministry and led to the empowerment of people to bear witness to the gospel in the present context, identifying the urgent need for holistic evangelism as the focus of the church's mission and pastoral planning. The church in southern Africa was faced with the immense challenge of, on the one hand, proclaiming the good news to the poor and oppressed, and, on the other, proclaiming the demands of the gospel to the affluent and privileged. Many of the former, particularly among the younger generation, were rejecting Christianity as the religion of the status quo; many of the latter were Christian in name only, needing to be evangelised again in a way which would change their social and ethical perceptions, norms, attitudes and actions. This implied also the development of a spirituality which was focussed on social transformation as well as personal conversion and growth. (de Gruchy 1988, 49)

The External Partners noted that great vision and enthusiasm for evangelism were required if pressing problems of church maintenance and social collapse were not to overwhelm local churches. They had seen notable examples of such vision in the CPSA. (CPSA 1987c, 6f)

Evangelism was not currently one of the CPSA's strong points, as the diocesan reports show -- and this can be borne out by a study of the 1976 and 1980 priorities: evangelism received a passing mention in the eighth priority of 1976.

The arrival of Bishop Robert Gray in Cape Town in 1848 marked

the beginning of energetic evangelistic and missionary activity amongst the indigenous peoples of southern Africa. After the first century, however, the emphasis was far more on prophetic witness and social development and mission in the English 'catholic' tradition. Peter Hinchliff's The Anglican Church in South Africa illustrates the fact that once the church was planted the emphasis shifted from mission to the maintenance of the church, and the word 'mission' was used to describe a parish which was either black or financially dependent or both. By the twenties and thirties economic depression had hit South Africa hard and the emphasis was on the alleviation of the suffering which resulted. The clash between the Anglican church and the state over the 'native policy' had also begun to develop, and this became central to the mission of the CPSA. (Hinchliff 1963, 209-18, 216, 229f) At the same time the CPSA was struggling with her own 'native question', as Mandy Goedhals illustrates in her study of the CPSA and mission from 1848-1988. She quotes the African priests Hazael Maimane and James Calata as saying in 1940:

It is no use for the church to criticise the state in its native policy when the church carries out the same. (England and Paterson 1989, 117)

By the coming to power of the National Party in 1948 evangelism in the CPSA had for so long been directed to 'natives' that it had become a politically sensitive issue, and the church was being forced to direct her time and energy to responding to the challenges which the ideology of apartheid brought about both in society and in the church itself. The ethos of the established Church of England may well have been a strong influence here, missionary activity normally accompanying trade and colonial expansion and ceasing when that ceased. The Lambeth 1988 call to

observe a Decade of Evangelism was to awaken the CPSA to an activity which a traditionally Tractarian Province had not considered central to the life of the church once it was settled. Here again the CPSA faced a challenge to be relevant and so to risk her identity as a 'catholic' church.

6.7 Ecumenical co-operation

The CPSA had heeded the Anglican Communion's strong call for ecumenical participation in the PIM process by inviting Partners and specialists from other churches to Modderpoort. The Vision reflected the need for this ecumenical dimension when it spoke of

the appointment of justice and reconciliation workers who can work in turbulent areas ... in co-operation with other churches

and later, in the context of ministry to the young,

to work, together with other churches, at the pastoral and educational problems involved.

The final affirmation was thoroughly ecumenical:

In all of this we must be willing to work alongside others who also strive for justice, truth and peace, in the power of the Holy Spirit, as we seek with Christ to lead all things into harmony with God, Creator and Father of us all.

We have already begun to see the contribution made to The Vision by the ecumenical church in the person of the South African Partners and those who delivered the major addresses. We now examine the diocesan reports and the other contributions to discover how they contributed to the emphasis on ecumenical co-operation. The South African Partners said that the most surprising of the missing factors in the diocesan reports was the failure to make any mention whatsoever of ecumenism as a priority. Mention had been made of the minor forms of co-operation that did take place, but there seemed to be no

particular concern to work for unity, even unity in action. Perhaps that was why the organisers of the Provincial PIM Consultation had invited the Revd Stanley Magoba to come and speak on ecumenism. (CPSA 1987c, 10)

Only five of the diocesan reports made any specific reference to the need for ecumenical co-operation. Grahamstown's comment was again so cryptic as to be of little help. Lesotho saw the need for strong ties between churches and for continued co-operation with the Roman Catholic Church in the training of ordinands. Lebombo was engaged in joint social projects, worship and training for evangelism, and Zululand shared the same goals.
10

The one report which saw the major task as one which should be approached in co-operation with other churches was that of the Diocese of Pretoria, where attempts had been made ecumenically, through the local Council of Churches, to come to grips with some of the problems of southern Africa. Pretoria Cathedral, as part of its ministry to the city, was engaged in setting up a reconciliation ministry with members of other churches including NGK dominees in their individual capacity, with a Reconciliation Eucharist once a month and support given to dependants of detainees, workshops and talks on topical issues such as the situation in Kwa Ndebele. There had been involvement by many ordained and lay leaders in the National Initiative for Reconciliation, and involvement with the Council of Churches in work amongst refugees in the Eastern Transvaal. (CPSA 1987a, 67)

Magoba (CPSA 1987c, 27-35) said that in Africa the twin evils of colonialism and denominationalism were lamented, having wreaked havoc in the lives of the people. The imperial forces had met in Berlin in 1884 and carved Africa up to reflect their

spheres of influence, and there was a close relationship between the imperial forces and the missionaries whom they protected in return for their efforts to westernise, colonise and shape the tribespeople. Although the strife was not as fierce in southern Africa as it was to the north, denominationalism became rife among Africans -- who didn't know the historical origins of the churches to which they were attached, but who were admittedly sometimes the most fiercely jealous of their denominational identity.

A redeeming feature was the fact that the African mind had a genius for 'subversive ecumenism', the members of the churches finding a unity at community events such as funerals and the unveiling of tombstones, and even in shebeens, where they shared in a common celebration of their faith. A new ecumenical front could be launched in the field of African or Black theology where common problems unrelated to denominational life could be studied and discussed. The churches had played a significant role in education in the past, particularly in black education, and the state takeover with its introduction of ideological education was to be regretted. The churches should re-enter the educational field in order to counter secular education and the evils of ideological education. Their schools might have to be denominational, but they could be open to all Christians to foster Christian education.

Ethical challenges provided another opportunity: in the history of the ecumenical movement Christians had come to realise that economic, social and political challenges should be met and acted upon ecumenically. For example, unemployment was a challenge which churches should face together because it was a

common problem. The churches should minister together in the field of labour, to hostel dwellers, and in urban and industrial mission. When people worked together they were closest to one another and should be ministered to together. The churches should be working together in an enlightened way in the field of community development, tackling hunger, malnutrition and the need for clean water. It was good that the churches solidly and roundly and virtually simultaneously condemned apartheid as a heresy and a sin. This witness was weakened because one part of the church did not join the others in this condemnation, but there were signs that the Dutch Reformed Church was beginning to do so. Churches needed to confront this monster together, to interpret their faith together. Their separateness was their undoing -- they had to find one another and go into this field together. Consequently the mutual recognition of members was another issue crucial to the entire ecumenical movement, a bridge which must be crossed immediately.

Magoba concluded his talk with the quotation from the founding congress of the World Council of Churches in Amsterdam in 1948. The background of the destruction caused by the recent world war and the number of people who had lost their lives in the process was an obvious parallel to the current crisis in southern Africa. This was a message calling for penitence, as we have noted, but also one of commitment to unity and to a future filled with hope and promise because of God's saving work through Jesus Christ, who

has given us at Easter the certainty that his purpose will be accomplished. By our own acts of obedience we can on earth set up signs which point to the coming victory. Until the day of that victory our lives are hid with Christ in God and no earthly disillusion or distress or power can separate us from him as those who wait in confidence and joy for their deliverance. Let

us give ourselves to those tasks which lie in our hands and so set up signs so that men may see. (CPSA 1987c, 34)

In similar vein, Professor de Gruchy said that there was an urgent need for a network of relationships between those engaged in the struggle for justice. Intrinsically related to this was the urgent need for unity within the church of Jesus Christ, integral to the struggle for justice because unity bore witness to the reconciling power of the cross. Apart from the struggle for justice, the search for church unity was a dead end. Christians had discovered that in struggling for justice and peace they often found their unity in Christ.

I make a special plea to the CPSA to consider very seriously the need for new initiatives to be taken at this time for healing the divisions within the church in South Africa, and so not allow the ecumenical vision of the past to fade away as though it were not of God and unrelated to the pressing and urgent demands of the present kairos. (de Gruchy 1988, 46)

The External Partners had seen some notable examples of ecumenical co-operation, the most obvious being the part played by the CPSA in the SACC. But what relationship had the CPSA with right-wing churches, with CESA, with black independent churches and with the NGK? How was its relationship with the SACC structured? Apartheid was too strong for a divided church, the crisis in southern Africa being too great for the CPSA to afford the luxury of doing separately from others what could be done together. Ordinands should be trained in an atmosphere of ecumenical co-operation. If the CPSA worked with others the church could become a force which could work pro-actively for peace. They asked how far the CPSA sought to be related to the Institute for Contextual Theology and the NIR, and how it responded to the 'Kairos' document. (CPSA 1987c, 3f)

The diocesan reports made very little contribution to 'The

Vision's emphasis on the need for ecumenical co-operation. The South African Partners said that perhaps the biggest surprise in the the reports was their failure to make any mention whatsoever of ecumenism as a priority. Mention was made of minor forms of co-operation, but there seemed to be no particular concern to work for unity, even for unity in action. Perhaps that was why Magoba was invited to speak on ecumenism. (CPSA 1987c, 10) Those invited from sister churches (thanks to the PIM process, and also to those who invited them) made the decisive contribution. And so the very subject of ecumenism adds to the evidence that 'The Vision' owed an enormous amount to the wider church, particularly the southern African church, and that it was shaped more by the four days at Modderpoort than by the four years of 'grassroots' preparation.

The challenge to any church to become engaged ecumenically is the challenge to risk her own denominational identity for the sake of the wider church and its relevance to its context. This is possibly the greatest challenge which the PIM process brought to the CPSA, and we shall have to assess the extent to which it was taken up.

6.8 Working with the world

The Vision spoke of God's call to the church to equip every local congregation and community for the struggle against apartheid,

not denying the importance of other means of engaging in opposition to apartheid (such as the trade union movement and prophetic proclamation)...

Particularly important was

the appointment of justice and reconciliation workers who can work in turbulent areas, together with local congregations, alongside community organisations, and in co-operation with other churches.

The final affirmation, quoted in the previous section, also spoke of a co-operation wider than that of the churches alone.

If co-operation with other churches is a threat to denominational identity, co-operation with the world is an even greater threat to Christian identity, as Moltmann shows with regard to the very real possibility that Christians might reach out for the forms of identity of those with whom they are fighting in common. (Moltmann 1974, 16)

None of the dioceses saw working with the world as a priority although in some instances such co-operation was in fact taking place particularly in the area of social responsibility. For example, in Pretoria there was the literacy work which involved secular organisations giving financial support, and there was community work among farm labourers which involved farmers, (CPSA 1987a, 68) and one of Lebombo's projects was vocational or professional training especially for the young people (CPSA 1987a, 36) -- presumably in co-operation with secular agencies.

Again it was a contribution from the wider South African church which alerted the Consultation to the importance of this aspect. de Gruchy said that the church had a crucial role to play as an agent of reconciliation between those engaged in the struggle for justice but divided in terms of strategy and ideology, for example as had been attempted in Pietermaritzburg recently, to avoid senseless killing and a no-win situation. If the church failed in this, the conflict would escalate beyond resolution. A network of relationships between those engaged in the struggle was an urgent necessity. Part of what distinguished the church from other organisations in the struggle was the way it expressed its commitment: it had a prior commitment to truth and the claims of the kingdom, and was therefore concerned for

people, for humanising the conflict, for the building of a reconciled society. The church should struggle within the struggle to ensure that the basis was laid upon which a more moral and just society could be built -- hence the need to stress the connection between means and ends, to give priority to non-violent strategies, and to insist, that if all else failed, the use of force must be morally justified and morally applied. All this meant that the church should be a moral pressure group in society irrespective of who was in power and who was struggling for power. This freedom, claimed in serving the kingdom of God, derived from the gospel.

Speaking on prophecy and pastoral care, de Gruchy asked: If the churches were not developing people and communities of moral integrity and commitment, where else could this happen, and if it didn't happen, how else could society sustain itself and flourish? The church in South Africa was in an unique position to do this because of its resources and the fact that it embraced all sections of the population. Without becoming triumphalist, and in solidarity with others, including people of other faiths, the church could provide the body politic with communities of people whose influence could be decisive in the shaping of a new society. (de Gruchy 1988, 46f, 49)

6.9 The role of women and their ordination to the priesthood

The Vision saw the church's major task in the years to come as the mobilising of the people of God for the building of democratic, non-racial and non-sexist societies. It also said:

An important part of this process will be the recognition of the ministry of women and their involvement in decision-making and the structures of the church. Many at the consultation believe that it should be possible for women, who believe they are called to

serve as ordained ministers, to have their vocations tested. All agree that the church should commit itself to a serious consideration of the issues relating to the ordination of women to the priesthood.

The consultation commended the suggested plan to invite a team of women priests to visit the Province, as a means of preparing the way for the debate at Provincial Synod 1989.

Whereas the summary of priorities given in the Synopsis (CPSA 1987a, 95f) correctly reported that women and their ministry had nowhere been a priority, three dioceses had in fact referred to them: in Namibia the Consultation had regretted the absence among them of invited representatives of the AWF and the MU, as they had intended to deal also with the life of women in the church. (CPSA 1987a, 49) At its last Synod the Diocese of Namibia had voted overwhelmingly in favour of the ordination of women to the priesthood, with the request that this decision be referred to Provincial Synod for their consideration and possible adoption. (CPSA 1985a, 54) Natal's second priority committed the Diocese to healing the hurts and fears which existed within their diocesan family, and they committed themselves to set clear objectives in specific areas, including 'women'. (CPSA 1987a, 56) In the Order of Ethiopia 'Women and the church' had been the subject of a seminar at the 1987 Conference. Two women, both class leaders and leaders in the Women's Association of prayer and outreach, had made a very powerful and moving presentation. One effect of this was the increase of the ratio of women on the General Purposes Committee and other sub-committees like the Education Committee. This had become a lively but not contentious issue in the Order. Their Conference in 1988 would have on its agenda a question from the Women's Biennial Convention concerning 'the significance of our common baptism for

the sharing of ministries'. (CPSA 1987a, 89)

The External Partners observed that one of the strengths of the CPSA was women's informal ministry to families and neighbours, especially by members of the MU and AWF, but that women felt that the church conformed to prevailing social patterns which demeaned them, rather than to gospel patterns. They felt guilty at protesting because apartheid was a far greater problem. White women found difficulty in contributing their gifts to the church, but knew that this was more difficult for black women. Although the CPSA ordained women deacons, not everybody was open to receive their ministry. The church needed to consider whether it could afford to ignore these gifts which God was offering to his church, and how it could foster genuine sharing in every part of the church. (CPSA 1987c, 4f)

The South African Partners, in evaluating the diocesan reports, asked about the role of women. There had been a group report on this topic, but it didn't seem to be a major concern of any of the diocesan consultations. In all the reports they had heard, the importance of working towards a non-sexist society was reported as the aim of the ANC rather than the aim of the church. They acknowledged that this was a problem in different ways in all the churches, and quoted the words of the Catholic Bishop of Milwaukee to the Pope:

There are no words to describe the hurt felt by so many competent women who feel themselves treated as second class citizens in the church that they love so much!
(CPSA 1987c, 10)

The silence of the diocesan reports on issues such as this raises the question as to what the dioceses saw as the purpose of their consultations. We noted earlier that dioceses whose synods had for decades roundly condemned apartheid and all its works, when

they came to define their mission hardly saw it as a priority to mobilise their forces in opposition to it. The Provincial Synod of 1985, noting the decision of the Synod of the Diocese of Namibia, had recognised that the issues raised by the question of the ordination of women to the priesthood and the episcopate were important for the unity and mission of the church in southern Africa and had asked the Archbishop to appoint a commission to investigate the issue thoroughly. (CPSA 1985a, 54f) So, by November 1987 this was a burning issue in the life of the CPSA. Dioceses knew that attempts would be made to reach a decision at the next Provincial Synod, and yet there was almost no mention of it in the PIM Consultations and certainly none considered this a priority in their life and mission. The mind-set at the PIM Consultations which prepared for Modderpoort must have been very different from that of the synods of these very dioceses. Again it was the Partners from outside who alerted the Provincial Consultation and drew this vital issue into the focus of The Vision as part of the major concern and task of the CPSA. We cannot escape the fact that the issue of the role of women and their ordination constitutes a very serious threat to the identity of a male-dominated church.

6.10 The integration of the young into the life of the church

One entire section of The Vision was devoted to the young:

We acknowledge our failure to be faithful to Jesus' own concern for the young. Our adult models of the church have alienated many. On top of this, our failure to engage radically with the crisis of our society has led many young people in South Africa to leave the church.

There is thus an urgent need to develop a model of the local church which includes the young.

Youth ministry is not an adjunct to congregational life but integral to it.

We recognise that there is a major task of education necessary here, and recommend the establishing of a Provincial task group to work, together with other

churches, at the pastoral and educational problems involved.

Particularly important is the development of our own programme for Christian nurture, and the involvement of young people in the decision-making of the local church and beyond.

We need to recognise that the church cannot be church without continually learning from the experience of the young, just as much as they learn from the experience of the older members of the church.

Most of the diocesan reports saw the needs of the young as a priority, which is not surprising considering the number of times the absence of young people and their departure from the active life of the church were mentioned. Although this was identified as an universal problem, there can be no doubt that it had been exacerbated by the social and political chaos, particularly the disruption of black family life and the chaos in black education, caused by the apartheid policy in South Africa. Any realistic efforts to regain the confidence of young people must impinge to some extent upon The Vision's major concern and task. And yet it must be said that there were few indications that the dioceses saw to the root of the problem or understood the real needs of young people born into and growing up in the apartheid society, or that they were prepared to take radical steps towards reaching out to young people.

The more positive indications were Cape Town's hope to employ a Xhosa speaking youth worker and to prepare the young for the new society; (CPSA 1987a, 4) Bloemfontein's analysis that the young found very little in the church which was relevant to their situation, and were leaving the church because of apathy, disinterest and distraction, so that the Diocese planned 'to seek to renew its attitude towards its relationship with the youth, and to give serious attention to identifying the root of the problem ... to marshal its resources and learn, and decide what

change and action will bring about reconciliation with the youth'; (CPSA 1987a, 7) George's intention to encourage white youth to join the non-racial Anglican Students' Federation when away from home; (CPSA 1987a, 13) Grahamstown's determination that the young people share in general ministry and that the church provide alternatives to the growing militancy on all sides; (CPSA 1987a, 24) Lebombo's plan to provide young people with vocational or professional training, and because most of the new Christians were children, ministry to them would have to be improved; (CPSA 1987a, 34ff) Namibia's 'development of people, focussing particularly on youth ministry', stating 'strongly' that the church needed its youth and that the youth needed the church, requesting the Bishop to encourage full participation of youth in parish councils, diocesan bodies and synod and calling for a youth and clergy consultation; (CPSA 1987a, 49) Natal's priority of commitment to developing the gifts, skills, and talents of their members, 'particularly young people', this to include dealing with relationships between parents and young people and children; (CPSA 1987a, 58) and the Order of Ethiopia's insights into the problems which young people in the black community faced: in their section on the struggle for liberation the Bishop referred to people, particularly the young in their community, facing very serious challenges brought about by so much violence, pain and suffering and the theological questions these raised. In the face of the challenge posed by ideologies which sought to undermine the Christian faith the church needed to be vigilant and to equip young people in particular to deal effectively with them. (CPSA 1987a, 90)

While not relating the needs of the young people to the crisis in southern Africa, Pretoria saw the need for the Diocese

to adapt its life by admitting children to communion before confirmation, which would require workshops around the diocese to encourage this, (CPSA 1987a, 67) and Johannesburg wanted support from the clergy to facilitate more youth involvement in parish life. (CPSA 1987a, 19) Kimberley and Kuruman, Lesotho, Port Elizabeth and Swaziland saw the needs of the young as a priority and planned to draw the young back into the life of the church, but did not articulate the need for the church to change if young people were to find any relevance in belonging to it, nor did they relate the needs of young people to the crisis in southern Africa.¹¹

Kistner, in calling the churches to become involved in ventures and projects which would be symbols of hope for the future, said that young people particularly, undergoing the most traumatic experiences of persecution and repression, needed the inspiration that these would give. (CPSA 1987c, 25f) de Gruchy, in urging the need for holistic evangelism, said that many of the poor and oppressed, especially among the younger generation, were rejecting Christianity as the religion of the status quo. (de Gruchy 1988, 49)

The External Partners said that work among young people, always crucial, was especially so in the CPSA because of unsettled social patterns. Some good pioneering work by black pastors and evangelists was evident, but many young people had little or no time for the church. Reasons for this should be discovered and addressed, and experiences shared. If young people were to be evangelised the church would have to share authority with them and provide them with meaningful opportunities for service. (CPSA 1987c, 6)

The South African Partners noted that the role of youth was emphasised in the diocesan reports, but wondered whether the dioceses had faced the prior problem of children who later became the youth and who were uninformed about the gospel and Christian values. There had been some mention of the training of Sunday School teachers, but should not the Christian education of children be made a top priority? The report of the 'youth' group earlier in the Consultation should be taken seriously and be integrated into any planning for a youth ministry. The church must really face the fact that it had lost the youth and there did not appear to be any likelihood that they would return unless it changed very radically and consistently. (CPSA 1987c, 10)

Generally, as the above survey shows, there was a real concern for young people and for the fact that they had left the church. The dioceses saw the answer mainly in terms of wooing them back to the existing structures, whereas from the Order of Ethiopia onwards our extracts show that a far more radical understanding and solution were seen as essential if any change was likely in the young people's perceptions of the life of the church and their relationship to it. It is this more radical approach which is seen in The Vision, which once again owes more to the contribution of the 'outsiders' than to the process in the parishes and the dioceses.

6.11 The touchstone of liberation

At the heart of The Vision lay the hope of liberation -- the liberation of southern African society from the ideology of apartheid, from its destabilising effect on the region and from oppression, exploitation, racism, and sexism; the liberation of the church, of the laity, of the clergy, of women, of young

people and ultimately of all creation:

All that we undertake over these next five years must be measured against the touchstone of liberation -- liberation, with God's help, from all that hinders or distorts our growth towards the fullness of what God has in store for us as individuals and as societies.

The word 'liberation' means different things to different people. Those who worded The Vision cannot have been unaware that this word would have connotations in many minds of Latin American liberation theology, and also of the liberation movements in southern Africa and elsewhere, quite apart from any biblical connotations. The concept of liberation would thus inevitably constitute a threat to the identity of the CPSA as many perceived it. Indeed, the Diocese of Bloemfontein later rejected 'The Vision' partly because it perceived it to be the fruit of such liberationist thinking. (Bloemfontein 1991)

Our guide to the intention of the Consultation in using the word 'liberation' had best come from The Vision itself, as we noted at the beginning of this section. While few diocesan reports used the term 'liberation', there were priorities which were aimed at liberation from all that hindered or distorted growth towards fulness as individuals and societies. For example, Johannesburg introduced their priorities with the statement: 'The aim of the Diocese is to turn to Christ the Lord of the church and nation to break down apartheid and to build His will into our lives and society'. Their concern to overcome the education crisis was one possible practical response. (CPSA 1987a, 19) The 'input' into the Grahamstown Consultation which examined the situation of conflict in South Africa was obviously aimed at seeking liberation from apartheid and its effects. Unfortunately their priorities were too cryptic to indicate how this liberation was envisaged. (CPSA 1987a, 23ff) Kimberley and

Kuruman grasped at it in calling every parish to pray for and actively to seek 'a climate of God's peace (shalom), true fellowship and harmony and unity within the parish and the Diocese, ecumenically and at all other local and national levels, particularly calling on every Christian to work for the dismantling of apartheid, which was 'abhorrent to the Lord Jesus.' (CPSA 1987, 28) Again there was no concrete plan for achieving these noble ideals. We have seen other similar concerns in sufficient detail to make it unnecessary to repeat them here. All awareness of the crisis in southern Africa, efforts at reconciliation, exercises in social responsibility and development, concern for the role of women and the place of young people in the life of the church, must be considered as expressing the desire for liberation in church and society.

The Order of Ethiopia did speak specifically of 'The Struggle for Liberation'. (CPSA 1987a, 90) Their report spoke of the very serious challenges faced by practising Christians, especially the young people in their community. People genuinely wanted to know whether there was any sense in being a Christian in the light of so much pain and suffering in their midst. Was God involved in this conflict, and if so how, and if not why? This theological question demanded a good and a convincing theological response, and the church had to accompany people on this difficult pilgrimage. There was also the issue of violence, as people grappled with the problem of how to respond as Christians to violent repression on the one hand, and to the call to use violent means to remove oppression on the other. Likewise the issue of ideologies divided the oppressed. Beyond ideological differences there might be common things to share and cherish,

but somebody had to point them out. The church was both a place where this search could take place and the strong fibre which could hold the community together, and so it had the ability to turn present political diversity into an opportunity for enrichment and for growth in understanding and tolerance. The confrontation between the Christian religion and those who sought to undermine it was yet another battle ground on which the ideological conflict tore the community asunder. There was no need for a crusading approach, but the church needed to be vigilant and to equip young people in particular to deal effectively with the challenge posed by such ideologies.

Kistner contributed considerably to the Consultation's emphasis on liberation in The Vision. He drew its attention to the Ten Commandments in Deuteronomy 5, which were addressed to the whole people of God because the oppression and exploitation which had happened when the Israelites were slaves in Egypt were now happening within the life of the people of God. Yahweh in the Prologue had introduced himself as the God who had liberated his people from slavery. To belong to this God meant to live in accordance with this God-given freedom, preserving it and extending it to all people. To violate this freedom was to use the name of God for their own purposes and interests. An example of such abuse was to be found in the preamble to the Constitution of the Republic of South Africa, where the name of God was used to legitimize and sanctify the wars which had led to the dispossession of the black people.

In the Sermon on the Mount Jesus addressed his disciples who were people from different backgrounds -- some may have co-operated with the Roman authorities, others close to the Zealots -- but in following Jesus they were welded together to form an

alternative community in which they could accept one another because they had been accepted by God. In the alternative community people relied on God's forgiveness and acceptance, and were empowered to love even their enemies and persecutors. (Matthew 5:43-48)

By contrast, the entire political and economic system in South Africa was based on the cultivation of enemy images, promoting divisions between people in order to maintain the control of the privileged minority and exclude the majority. Christians were under obligation to resist the authorities upholding the present political and economic order, and had a special obligation towards those struggling for liberation. On the other hand the churches ought also to be concerned that the oppressor did not achieve a hidden victory by surviving in the hearts of those currently being oppressed. This hidden victory would manifest itself if the liberated people used against their enemies the same methods of repression they had experienced.

Genuine liberation could be achieved only if it was a liberation for all South Africans in a united South Africa. The task to promote liberation required followers of Christ to be involved in ventures and projects which were symbols of hope for the future, which demonstrated that people of different backgrounds could live and work together in justice and peace, according to principles which differed radically from those which underlay the current political system. The younger people, undergoing the most traumatic experiences of persecution and repression, particularly needed this inspiration.

At the same time, they had to be concerned that such symbols of hope convinced those upholding the present political system

that security, peace and justice could be achieved only by power-sharing and participation in the decision-making process by all. They must be convinced that the hope of total liberation was to be realised by the joint sharing, development and preservation of the resources of South Africa for the present and future generations of our country. (CPSA 1987a, 23-26)

As we saw earlier, Magoba (CPSA 1987c, 27-35) spoke of the 'subversive ecumenism' which liberated Christians from the crippling divisiveness of denominationalism which the early missionaries brought with them. He spoke too of the economic, social and political challenges which arose out of the sin of apartheid, and which the churches must face together if the people of southern Africa were to be liberated from its evil effects. The WCC's vision of liberation in the post-war world of 1948 was one which southern Africa shared in the struggle to be free from apartheid and the conflict which it had created.

de Gruchy's aim (de Gruchy 1988, 43) was to suggest a theological basis for a pastoral strategy that would help to end apartheid and injustice, and also help to establish and sustain a new democratic society. The church, was called to be an agent of God's reconciliation, a sign of the unity of humanity, a community which anticipated the coming of the kingdom. At the same time it had to take sides in the struggle against societal and personal sin and the struggle for truth and justice. Thus there was in the church a debate about the relationship between means and ends in the struggle for liberation, and how this was to be related to the gospel mandate to seek justice and at the same time be agents of reconciliation. Despite division in the church on these issues it remained its calling to show a way forward beyond the impasse, which both enabled justice and

liberation, and which also ensured that reconciliation between the parties became both a possibility and a reality. This could be achieved if we saw that reconciliation was the goal of the struggle for liberation, and justice was its basis. This pointed to the need for the church to be a peacemaker among those committed to the struggle for liberation but divided in terms of strategy and ideology, so keeping the struggle humane and reducing enmity.

The church had a prophetic ministry in proclaiming the kingdom of God and so affirming the God-given rights of all, particularly the oppressed. This was a committed position, absolutising only the kingdom and no other ideology or party. The church differed from others who struggled for justice in the pastoral way in which it expressed its commitment -- it had a prior commitment to people and to the humanising of conflict for the building of a reconciled society. The church was a moral pressure group in society irrespective of who was in power, which was what the freedom of the church actually meant, a freedom which derived from the gospel. This called for a spirituality which focussed on social transformation as well as personal growth. One key to this was the liberating power of repentance and confession which evoked forgiveness which in turn liberated the guilty, enabling them to start again and making reconciliation possible. Christian hope meant refusing to accept fatalism by witnessing to possibilities which flew in the face of reality, living now beyond apartheid, anticipating the birth of a society which was socially responsible and truly liberated.

The External Partners' Report (CPSA 1987c, 1-8), like many of the diocesan reports, said much which impinged on the liberation

of the church and of the people of southern Africa, without speaking specifically of liberation as such. In their reflections the South African Partners (CPSA 1987c, 9-12) were in effect saying the liberation of the people of southern Africa was not a matter of priority or of urgency for the dioceses. They spoke of the need for the CPSA to be liberated from clericalism, and of the need for the liberation of women both in church and in society, but without the necessary social analysis and theological reflection in the CPSA PIM process it was impossible for priorities seeking the true liberation of church and society to arise.

The contribution made by the wider southern African church, rather than the diocesan reports, was evidently responsible for the emphasis on 'the touchstone of liberation' in The Vision.

6.12 An authentic, engaged spirituality

The Vision concluded with a call to the church to engage in a deep and life-affirming relationship with God:

All this must be rooted in the joyful, disciplined practice of an authentic, engaged spirituality. If we, as church or individuals, are not centred on God, and living out of his abundant grace, we shall fail. If we are not a praying people, a holy people, we have no hope of overthrowing the powers of darkness. In all this we must be willing to work alongside others who also strive for justice, truth and peace, in the power of the Holy Spirit, as we seek with Christ to lead all things into harmony with God, Creator and Father of us all.

In focussing on the major concern and task of The Vision we must not give the impression that anything within the life of the people of God which is not specifically aimed at the overthrow of apartheid and the building of democratic societies is by definition irrelevant. For example, central to the spirituality of the CPSA is the celebration of the Holy Eucharist in which the church pleads the benefits of Christ's saving work for the world,

and from which the faithful are sent out 'into the world ...', offering themselves to the Father 'as a living sacrifice in Jesus Christ our Lord'. (CPSA 1989b, 128). This is germane to living out the major concern and task in prayer and action in the world. Provided that the eucharistic worship of the church flows out of and back into life that is lived in obedience to God, in accordance with the values of his kingdom, it is regarded by the CPSA as indispensable to the achievement of the major task which The Vision sets before it.

The question which is raised by our analysis of the diocesan reports so far is: when dioceses have demonstrably not engaged in thorough social analysis and theological reflection, and their priorities cannot therefore be said to have related realistically to the context in which the church is called to witness and serve, can they expect their worship to be acceptable to God? Kistner made this point:

The people who are oppressed and exploited are told through the Ten Commandments: This is your God. He will not let you fall. At the same time, the people who use God's name in beautiful worship services and who believe that they can rely on his protection, whilst at the same time oppressing and exploiting others, are told that they worship another God. (CPSA 1987c, 24)

We now examine the diocesan reports, asking whether they shared the spirituality of The Vision, beginning with those who, did so to a greater extent. Namibia acknowledged the sovereignty of God and his lordship over his people in the church, placing themselves in obedience under his will. Naming spirituality as a priority, they identified the context in which the church was currently living as one in which voices outside the church tried to impose on the church their own definition of spirituality and pressure the church to be apolitical. The Consultation defined

spirituality as being to seek, to speak, and to do God's will for his creation; to be the church in Namibia by speaking and living God's truth within the issues which affected the lives of the Namibian people, which were political oppression and war, drought, unemployment and loss of jobs, deforestation and misuse of God's creation, eviction, inflation, propagandised education, abduction of children, exploitation of churches, efforts at self-organisation, strikes, encouragement of violence as a legitimate process, and language barriers. Action steps were to call upon 'the best marks of the Namibian character' -- a spirit of sacrifice, perseverance, generosity, trust, openness and faith. (CPSA 1987a, 47f) Another diocese which had to work out its spirituality in a context of war was Lebombo. Already a vast diocese, available resources were strained by the war, poverty, and the recent numerical growth. They identified as strengths ('though they need more and more improvements') their pastoral ministry which included ministry to mourners, hospitality in homes and churches, prayer and Bible study groups which had contributed to the numerical and spiritual growth of Christians, and participation in worship and witness even in adversity. (CPSA 1987a, 34ff)

The Order of Ethiopia, although not naming 'spirituality' as a priority, was grappling with deeply spiritual questions about the meaning of the suffering being experienced by their members, God's involvement in the conflict, the spirituality of a violent response, the confrontation between Christianity and rival ideologies, and the challenge to the church of using the 'present political diversity' as an opportunity for enrichment and for growth in understanding and tolerance. Another lively debate in the life of the Order was that between Christianity and the

African culture. (CPSA 1987a, 89f) Grahamstown saw growth arising out of the challenge of common tasks, for example meeting Christ in suffering people. They saw this happening in 'house churches' and through retreats where they could practice contemplation at the foot of the cross. (CPSA 1987a, 24) Port Elizabeth also linked spirituality with the social context, seeing its purpose as bringing people under the authority of God, within the context of their society, by deepening their commitment to Jesus Christ. (CPSA 1987a, 62)

The Religious Communities saw the need for a vision of God's purpose beyond the 1990's. Worship and the development of spirituality were paramount, both needing to be open to renewal. The Consultation concurred with the statement which arose out of reflection by the Community of St Mary the Virgin:

We affirm with joy and thankfulness our unity in Christ and the value of our Community roots. Operating from the essential basis of deep prayer and a strong Community life and led by the Holy Spirit, we are now free to go forward together into a future where we dare to risk change and the possibility of mistakes. Acknowledging the need to be in touch with the realities of the situation in southern Africa, we desire to be an instrument of service and reconciliation witnessing to God's kingdom. (CPSA 1987a, 88)

The Diocese of Cape Town expressed 'thankfulness for God's love, and so organising one's life around this love, that one can be a presence for God in the world'. Their aim was to enable clergy and people to experience God's love and to make an authentic response in worship and in service. They would do this by having more spiritual directors, establishing a diocesan spiritual resource centre, and challenging diocesan and parish structures about their spirituality. (CPSA 1987a, 2) Bloemfontein saw worship as their strength, which should be the source, motivation and destination of all the other stated and any future

priorities. The only priority which may have been intended to engage with the world was included under the heading 'pastoral mission': a caring ministry which included the continuing diocesan involvement in self-help schemes' which, with other caring ministry within the life of the Diocese, would be their demonstration of reconciliation and their defiant answer and challenge to the sadly divided nation. Worship, as the 'action outflow of our life as a church' should also in its own right receive some attention. (CPSA 1987a, 8f) George, Johannesburg, Kimberley and Kuruman, Natal and Swaziland did not specifically relate their spirituality to engagement in the crisis in southern Africa.¹² Of course this does not mean that no such relationship existed.

Kistner's response to being asked to analyse the current situation in South Africa was to select a number of Biblical texts for consideration. He adopted this approach in order to avoid having to speak of the current situation as hopeless. Christians had to take the authority of Jesus into account in their analysis -- there was another power and another reality above the people at present in control, which placed what was happening in southern Africa in a different perspective. God himself, who ruled over all powers, had entered the apparently hopeless situation in Jesus Christ, the risen Lord who had overcome the forces of death, to whom God had given authority over all powers and who was the head of the church. (Eph 1:15-23) With the enlightened eyes of the heart Christians saw the suffering of the people whose brother Jesus Christ had entered into their midst. Christians could never be aloof while people were dying and suffering, but they perceived simultaneously the

hope to which God had called them and the power which he had entrusted to people relying on the Lord whom he had raised from the dead. (Eph 1:18-20) (CPSA 1987c, 13)

The Bible spoke about human beings in the context of God's creation. Regarding the resources of God's creation as having been given to human beings merely for their survival neglected an important dimension, namely the fact that the human being was a resource -- God's resource for ensuring that his creation served its purpose in giving glory to God, the Creator. This responsibility at the same time implied that humans had tremendous potential for destruction if they used their gifts in a self-centred way. Decisions we took now could affect the future of the human community and of the creation for thousands of years, but the interests of future generations and of God's creation were not represented in our decision-making bodies. The massive Highland Water Scheme in Lesotho was an example: it would increase Lesotho's dependence on South Africa's economy and finances as well as on its security forces for generations; it would have far-reaching consequences for the social structures of the people; and even the experts could not tell what the long-term ecological effects would be. (CPSA 1987c, 15f)

Christians understood that not only human life but all life was a value in itself. The power we had as human beings had to be restrained, and respect for life was the overruling ethical guideline. Hans Jonas had insisted that religion alone could imbue human beings with an awareness of the sanctity of life, and many contemporary scientists were longing for the contribution believers could make to the protection of life for its preservation for the future. The churches had often neglected insights which they should have derived from the Bible because

they had been inclined to interpret the Bible primarily and almost exclusively as relevant for the individual and interpersonal relationships. Christians had tended to overlook the fact that personal salvation and God's concern for human life and for his creation were closely interrelated, but in worship services and teaching programmes very little was heard about the implications of the gospel for justice in society and our responsibility in God's creation. (CPSA 1987c, 16)

Christians should ask themselves why it was Mr Gorbachev, the leader of the Soviet Union, a professedly atheist state, who recognised the arms race as a threat to the survival of the human community as it impoverished the whole world. To ensure 'security', atomic weapons with an overkill capacity were stationed in western countries. Enormous financial and natural resources were being wasted in this way. These could rather be used to promote food production in countries where a total of forty million people were dying of starvation every year. The impoverishment of the 'under-developed' countries intensified each year, and gradually also affected a section of the people living in the economically prosperous industrialised countries of the west. The dissatisfaction and frustration of the masses in many of the 'under-developed' countries could be contained only by governments relying on security legislation and ruthless repression through their police or defence forces, very often supported by western governments who claimed to protect the 'Christian democratic values' of the west. In this way the prospect of a peaceful future was destroyed.

The USSR's peace initiatives had created a vacuum in the political orientation of western countries because the

traditional enemy image cultivated in western countries had lost its credibility. This presented a dilemma for South Africa, where the 'security' measures, the state of emergency and the repression of the majority of the people were being justified by the argument that the country had to be defended against the danger of Communism which had penetrated into the neighbouring African countries where the liberation movements were being used by Soviet Russia in preparing and launching a massive attack against South Africa. (CPSA 1987c, 17ff)

Kistner said the PIM Consultation was meeting to consider the church's task and be strengthened as partners in God's mission to the world, at a time when the human community was 'on the point of destroying itself' and in a country in which this tendency was particularly strong. In this situation the participants were called to be an alternative community which could give God's creation and the human community hope for the future. They were empowered for this task because they belonged to the God who liberated his people, who was not far away from them but very close. God had set occasions at which he wanted to encounter his people in a very special way through our Lord Jesus Christ, such as in the celebration of the Holy Communion. In such encounters he wanted to equip them with the eyes of the heart, to enable them to recognise those who might be nobodies to those in control, but who mattered in God's eyes for the building and extension of his kingdom. (CPSA 1987c, 28)

Magoba suggested a spirituality for the current southern African crisis when he quoted from the 1948 WCC statement, with its desire for an united approach by the churches to the crisis of the post-war world, beginning with penitence for the failures of the past. The final judgment on all human history and on

every human being was the judgment of a merciful Christ, and the end of history would be the triumph of his kingdom, when alone the world would understand how much God has loved it. (CPSA 1987c, 34)

de Gruchy, in speaking of relating judgement and hope, said the prophetic challenge always warned first of judgement: there was no guarantee that South Africans would change or that there would be forgiveness or reconciliation, as the biblical history of Israel demonstrated. Only in relation to this message of judgement could they speak of hope in the biblical sense. Reinhold Niebuhr had said in 1948:

There is promise of a new life for men and nations in the gospel, but there is no guarantee of historic success. ... The final victory over man's disorder is God's and not ours; but we do have responsibility for proximate victories.

In proclaiming the political power of confession of guilt and forgiveness, in struggling for justice against great odds, in risking acts of costly reconciliation, the church kept hope alive because it was witnessing to possibilities which flew in the face of reality. Fatalistic acceptance of what was regarded as historically inevitable was the ultimate denial of the existence of God. Such fatalism was a major current problem in South Africa, denying the gospel with its faith and hope, and leading to cynicism which prevented the church from expressing the love of Christ in action.

Hope was not the false optimism which denied reality or believed in simple change for the better without God's judgement being worked out, without pain and struggle. Redemption never bypassed the cross. Hope was living now beyond apartheid, living in the light of the resurrection -- anticipating here and now, as

always in the eucharist, the coming of the Lord at the end of time. Insomuch as the church believed in God it lived in hope, it anticipated surprises, and therefore it never ceased to look for and attempt new ways of breaking through the logjam of historical forces and human folly. It believed that something new might emerge which could transform the existing alternatives which bred violence and fear, and enable the birth of a new society which was socially responsible and truly liberated. Therefore Christians looked for signs of hope even amidst the realities which made other people despair. It was this hope which enabled them to keep going in the struggle for justice because they had already been raised with Christ into that new life which set them free in anticipation of that greater freedom yet to come.

So our little or large penultimate, proximate victories, those moments when justice is done and reconciliation becomes a reality, become pointers to the ultimate judgement and redemption of God. This we celebrate now; this we will celebrate even more when apartheid has finally ended; but all of this is only in anticipation of the great celebration of the coming of the Lord. (de Gruchy 1988, 51f)

The External Partners' report, like all others, must be considered in its entirety if we are to appreciate the depth and breadth of their 'spirituality'. More specifically, they emphasised the complexity of social and theological problems and urged that adequate opportunity, time and resources be made available for all Christians to reflect theologically on their situations. The CPSA was unusually rich in its number of Religious Communities with their valid and viable work of prayer, and their real desire to assist the ministry of the church, and vocations should be encouraged. Other issues they raised were that 'charismatics' should be more involved in social justice

issues; Anglo-Catholics needed to find a better balance between word and sacrament and to give proper priority to training, preaching and teaching. There was a variety of attitudes towards the indigenisation of the liturgy. Did the CPSA have a single approach to this, and could lessons be learned from the exciting experiments made by the Order of Ethiopia? (CPSA 1987c, 1-8)

We have looked sufficiently at the South African Partners' report to have noted that they were urging a holistic theology and spirituality which had at its heart a salvation which had everything to do with society, social structures, politics, economics, ecology, confrontation, women's liberation and the struggle for liberation which was taking place in South Africa. They criticised the diocesan reports for their too narrow concept of salvation which turned the church into an institution for the improvement of personal relationships and for personal peace of mind. (CPSA 1987c, 11f)

At the conclusion of this chapter we must once again observe that the holistic approach came from the ecumenical church of southern Africa rather than from the dioceses. It was when we came to the insights of Kistner that the horizon widened and we encountered a spirituality in which there was a real engagement with the world and its needs. de Gruchy also lifted us out of the narrow confines of church life into the world and its need. This was the 'authentic, engaged spirituality' of which 'The Vision' spoke, one which was concerned with 'overthrowing the powers of darkness', one which strove 'for justice, truth and peace', one which sought in the power of the Holy Spirit 'to lead all things into harmony with God, Creator and Father of us all'. Based on the diocesan reports alone, this could not have been the vision of the Modderpoort Consultation. We have the wider church

to thank.

6.13 Stewardship

Although 'stewardship' (meaning here the responsible giving by the members of the church of themselves and their money for the work of the church) was not mentioned in The Vision, it formed part of the diocesan reports and of the External Partners' reflections, and it was the subject of one of the resolutions of PSC immediately after the PIM Consultation and became a key issue in the process of implementing The Vision in the ensuing years. The External Partners, in addressing the subject of church finance, said that it was clear to them that every diocese found its mission was impeded by lack of money. Some were having major stewardship efforts, and needed to see stewardship in terms wider than just money. The CPSA should make it quite clear to those who withheld their support while it was being too 'political' that this was a gospel issue and that they had decided not just against the church but against Christ. If it was to grow the church should budget for growth and not just for maintenance or decline, which negated the kingdom imperative -- although deciding financial priorities might be an equally important feature of future planning. The newly-rich laity, mainly among blacks, needed a massive re-education and conversion programme. Valuable lessons could be learned here from the Order of Ethiopia. (CPSA 1987c, 6) The Order had reported that all members had been called upon by their 1985 Conference to give a tenth of their income monthly. This had met with strong resistance, but by late 1987 it was beginning to happen. (CPSA 1987a, 89) Bloemfontein, where the very poor financial support by the parishioners was a negative factor, had said to the

members of the diocese through their synod that 'the error of withholding contributions was a protest against the church'. Re-education on stewardship was a priority. (CPSA 1987a, 7) In some instances stewardship was closely tied to outreach in the form of development. In Lebombo the war, poverty and the recent numerical growth had increased the needs of the Diocese (which included academic, vocational and professional training) and the raising of church funds was a priority. The rest of the stated needs were specifically ecclesial, as were most of those mentioned by Swaziland, Zululand, Grahamstown, St John's, and Lesotho, while George and Namibia specified only the need for improved stewardship and the necessary training to this end.¹³

Our first three chapters have been concerned with the Anglican background and PIM process, the CPSA's participation in this, and the ecumenical involvement, all of which contributed to the making of The Vision. Before we proceed to the implementation of the Vision we return briefly to the chief criticism of the South African Partners -- the fact that the diocesan priorities did not arise out of the context which was described at Modderpoort, and the lack of proper social analysis and theological reflection in the diocesan reports. It is our belief that this failure could have been averted had the CPSA paid more attention to the guideline often repeated in ACC meetings and literature -- that 'PIM should be seen as a continuing process, with Consultations at appropriate points, rather than as a single event'. (ACC 1897, 32) Had the dioceses 'listened' to the two previous CPSA Consultations, and continued the process in the light of their urgent priorities, the process leading up to the third Consultation would have been far less open to criticism and the

Modderpoort priorities far more likely to have arisen out of those of the dioceses. This would in turn have facilitated the process of implementation in the local churches -- we are far more likely to implement priorities which we feel we 'own' than those which we feel have been imposed on us from outside or from above.

CHAPTER 4. THE IMPLEMENTATION OF THE VISION

A. Preface

Immediately after the Provincial PIM Consultation at Modderpoort in November 1987 the PSC at its annual meeting adopted eighteen resolutions whose purpose was the implementation of The Vision. (CPSA 1987c)

One of these resolutions was to produce a simplified report for dissemination throughout the dioceses and parishes of the CPSA. This was duly produced and distributed with a variety of exhortations and offers of assistance for the implementation of The Vision in the dioceses and parishes. The CPSA Department of Training for Ministries prepared a 'short discussion / study guide' on The Vision for Parish Councils and other church groups, entitled 'Earthing The Vision'. (Ruddock: 1988)

A PIM Co-ordinating Committee was established to promote the implementation of The Vision and to administer the money granted by overseas partners. It comprised the Archbishop as Chairman, a small number of bishops and laypeople, and in attendance members of the Provincial Resource Team who were seen as key to the process of implementation throughout the CPSA.

The CPSA's first fully representative opportunity of assisting the implementation of The Vision was the Twenty-sixth Session of the Provincial Synod of the CPSA which met in mid-1989, eighteen months after the Modderpoort Consultation. PSC at its annual meetings, and Episcopal Synod at its bi-annual meetings, were also in a position to monitor and assist the implementation process. The minutes of these meetings are not made public, but matters of general concern are reported through various Provincial and diocesan publications.

In this chapter we shall examine the responses of those whose

task it has been to see to the implementation of The Vision at the Provincial, diocesan and parish levels in the period of four years from November 1987 to the end of 1991. Implementation at Provincial level was the responsibility of Provincial Synod and its Standing Committee (PSC), the Archbishop as leader with his staff, the Bishops of the Province who met twice a year in Episcopal Synod, the PIM Co-ordinating Committee and the Provincial Resource Team with its full-time departments of Mission, Justice and Reconciliation, Training for Ministries and the Institute for Spirituality. This team was modified and reduced by PSC in 1990, as we shall see. Other Provincial departments included those responsible for communication and administration, and groups without full-time staff responsible for youth, stewardship, liturgy, theological reflection, theological education and publications in Afrikaans.

The questions we now ask are: What impact has The Vision had at Provincial level? Has The Vision been in the forefront of the thinking and planning of these groups and people -- the Archbishop, the Provincial Resource Team and the PIM Co-ordinating Committee in particular? Has The Vision had the formative effect on the life of the whole of the CPSA at diocesan and parish level, which was contemplated when PSC adopted the 'Kenya model' in 1983? Has there been a systematic and thoroughly executed programme for the fullest possible implementation of The Vision?

A.1 PSC 1987

Resolution 24 of PSC 1987 was made available to Provincial Synod 1989. It begins by saying

that PSC commends the important work done at the

Modderpoort Consultation and gives thanks to God for the vision he has given us. (24.1)

PSC then thanked God 'for his blessings and guidance during the PIM Consultation' and went on to urge members of PSC

to pray that this exciting vision be transformed into action that will vitalize the role of the church in creating a just, Christian southern Africa. (24.2)

Section 24.3 quotes The Vision's opening paragraph, endorsing this as the major task of the Province in the years ahead. PSC commissioned appropriate Provincial officers to produce a shorter and simpler report than the original for use in the parishes, and asked the Metropolitan to appoint a group to prepare material for presenting the PIM report to the parishes and congregations, and that this group 're-examine and re-define terminology that may hinder the free communication of the message in the document (e.g. social analysis, basic Christian Communities, liberation, non-sexist, etc.)' (CPSA 1989, 3, 5)

A.2 'Earthing the Vision'

The Provincial Department of Training for Ministries prepared this discussion guide for parish groups or for private study. (Ruddock 1988, 1, 6) Participants were encouraged to read the text of The Vision and to discuss its contents. They were to begin by recalling their own parish PIM process and to evaluate it and its implementation. They were then to be asked to identify ways in which the parish programme was linked to what had happened at diocesan level, recalling what priorities had emerged there. They would then comment on what they had heard and felt about the Modderpoort Consultation: Had they been excited, angered, encouraged or confused? They were then to be shown the source documents: their parish, regional and diocesan reports '(as available)', the Report and Appendix of the PIM

Consultation, the 'Report to Parishes' leaflet, and any other locally produced material. (We have already noted that the full 'PIM Report' and its 'Appendix' were produced in limited quantities and were not widely distributed or generally available.)

Groups were then to look at the five sections of The Vision, with the help of a series of questions highlighting the salient points, and then make the connections between the content of 'The Vision' and their own local situation, with a view to deciding 'what else may have to be done locally in the light of this discussion either affirming the parish PIM programme or modifying it in the light of the present discussion, or, if their 'parish adventure' had not been a success the previous year, perhaps there would now be the motivation to pick up on all or parts of The Vision, and earth it in their own local situation. Groups should be specific about what they were going to do, how, when, by whom, where, and at what cost to the budget. They were to be encouraged to make use of diocesan and Provincial personnel to assist in the process, all of whom were 'committed to helping at the local level where possible'. (Ruddock 1988, 2-5) The remainder of 'Earthing The Vision' contained more detailed study material on the five sections of The Vision, including brief references to the talks given at Modderpoort by Kistner, de Gruchy and Magoba, and the reports of the Overseas and South African Partners. (Ruddock 1988, 7-13)

In this document the CPSA had a valuable resource prepared by persons skilled in educational methods and in the dynamics of converting words into deeds. Sadly this material remained virtually unused (not one mention of it is made in any of the

responses received or in any other document), and the Department of Training for Ministries ceased to exist within three years of the Provincial PIM Consultation, the Director (who created the programme under discussion) leaving the Province.

A.3 Provincial Synod June 1989

The Provincial Synod of the CPSA met in Durban from 31st May to 8th June 1989. We shall now examine the Acts and Resolutions of Synod in the light of The Vision, in order to see to what extent this major opportunity for implementing The Vision was exploited. In other words: How seriously was the CPSA taking its God-given Vision?

The Archbishop's Charge at the opening eucharist sets the tone for the thinking of Synod. (CPSA 1989a, 13-33) He gave some prominence to PIM, outlining the process, thanking the participants, describing the Consultation's nearly ending in 'deep frustration, anger and disillusionment' until 'God the Holy Spirit just took over and we were aware of his guidance.' He quoted the major concern and the major task in the years to come, and called the church to deep prayer so that these might be fulfilled. (CPSA 1989a, 20f) He then proceeded to deal with some of the issues contained in The Vision, which we shall notice in due course.

The first agendum to be debated by the Synod was the only one which dealt specifically with the PIM Consultation. (Although the Provincial Standing Committee's written report to Synod contained the 1987 Resolution 24 this was not considered in detail.) This was made the first agendum so that The Vision would be in the forefront of Synod's thinking. Synod gave thanks to God for the PIM Consultation, endorsed PSC Resolution 24, commended The

Vision and the Resolution to the dioceses for ongoing reflection and action, and asked the Synod of Bishops and PSC to give urgent attention to the implementation of The Vision and the priorities at Provincial level. (CPSA 1989a, 49) So The Vision was brought to the forefront of Synod's attention.

The dissemination of The Vision throughout the Province depended largely on adequate means of communication. The church's opposition to apartheid, including the call for sanctions against South Africa by the Archbishop and later the Synod of Bishops, had caused a negative reaction among some members of the CPSA and within the South African establishment generally, with a continuous barrage of verbal attacks on the Archbishop and the CPSA. This created an atmosphere in which it was difficult to encourage the whole church to accept and implement a vision, particularly one with such a major concern and task. In the light of this PSC 1987 had resolved that more attention be given to the task of counteracting misinformation within the Province. (24.7) At Provincial Synod a financially motivated move to close down the expensive CPSA newspaper SEEK was forestalled by an amendment which called for the exploration of a different format and frequency, (CPSA 1989a, 71) but SEEK soon ceased to exist, and for a time the CPSA had no newspaper.

A.4 The Implementation of 'The Vision' in the Dioceses

In order to discover their perceptions of progress made in the implementation of the priorities contained in The Vision (for the purposes of this research), we sent a letter requesting information to all the Bishops of the Province and the Secretary for the Religious Communities in the CPSA in June 1991. (Appendix A) The letter sought to discover how they then,

three and a half years after the adoption of The Vision, understood their priorities, and, secondly, how these were being implemented. This was accompanied by a covering letter from the Archbishop which pointed out that their replies would assist the review of The Vision at the meeting of PSC in September 1991. (Appendix B)

We would not expect the responses received to give a comprehensive account of all that was happening throughout the CPSA in fulfilment of The Vision, as much would be happening without PIM consciously in mind, but we would expect them to describe the deliberate and conscious responses which were being made and planned and also those actions which, upon reflection, fulfilled the aims of The Vision. Written responses were received from the Dioceses of Cape Town, Bloemfontein, Christ the King, George, Grahamstown, Johannesburg, Kimberley and Kuruman, Lesotho, Natal, St Mark the Evangelist, South Eastern Transvaal, Swaziland, and from the Secretary for the Religious Communities. Dioceses which did not respond were Klerksdorp, Lebombo, Namibia, Niassa, Port Elizabeth, Pretoria, St Helena, St John's, Zululand and the Order of Ethiopia.

The responses ranged from the three dioceses which said that they were consciously using The Vision to shape their mission, to the majority which were aware of the Modderpoort priorities especially where these coincided with their own pre-Modderpoort diocesan priorities, to the one diocese which rejected The Vision outright.

The Diocese which most consciously followed the Provincial priorities was Grahamstown, which acknowledged the relevance of The Vision 'for all dioceses', and that this diocese had 'always relied on the recommendations of that consultation for guidance

in a number of its mission activities'. A diocesan team of twelve lay and ordained persons had been appointed by the Bishop soon after the Modderpoort Consultation to help parishes put the priorities into effect. Their work had required of them an acute sense of responsibility and sensitivity, particularly as it had to be done in an atmosphere of political unrest. (Grahamstown 1990) The Bishop conceded that this team did not do very much to facilitate the implementation of the PIM priorities in the parishes. His response to the request for information was given under the three main headings of The Vision, (Russell 1991d) and was accompanied by additional reports on Youth, Social Responsibility, Rural Development, the Decade of Evangelism, and a general report from the PIM Resource Team.

The Diocese of Christ the King had been part of the Diocese of Johannesburg before and at the time of the Modderpoort Consultation, but the Bishop responded nevertheless to the request for information (Lee 1991a) and the diocese reported about progress made in fulfilling The Vision in preparation for the meeting of PSC in September 1991. (Christ the King 1991a) While the bishop in his covering letter said that the new diocese was 'trying to follow up on the diocesan objectives expressed in that report [the Diocese of Johannesburg's 1977 priorities], as well as on the provincial vision', we surmise that the diocese may have been freer to examine its life in the light of 'The Vision' because there were no pre-Modderpoort diocesan priorities to which they felt tied. The report 'with a view to review and revision' differed from most of the other diocesan responses in that it conformed with the three divisions of The Vision.

Another newly-formed diocese was consciously making use of

The Vision in order to define its own mission. In his response the Bishop of St Mark the Evangelist (Le Feuvre 1991a) said that the diocese had just come into existence at the time of the recent PIM process, when it did not yet have a bishop and there was a consequent air of uncertainty. Parishes were able to work out their own priorities, but the new diocese found it difficult to work out theirs without knowing who the new bishop would be, what his emphases would be, and in what direction he would lead the diocese. In theory they should have been able, but in practice, the nature of the leadership being important, at that stage the diocese felt itself to be leaderless. They did, however, define two priorities: to create effective link parishes, and to develop lay-training -- which we will look at in more detail below.

The Bishop based his report to PSC 1991 on The Vision, which had been extensively used in his diocese as a means of discovering God's ongoing will. The monthly meetings of their diocesan Clergy Fellowship for prayer, reflection and training had been an invaluable opportunity for sharing the The Vision with the clergy, and through them with the parishes. They had discussed justice and reconciliation issues, and discovered areas of direction; the renewal of the local church had been vigorously discussed; so had the necessity of a vital ministry by young people and to them; and a proper spirituality had been key to every fellowship meeting, with the vision that such should be taken by the clergy into their parishes. (Le Feuvre 1991b)

Another diocese which expressed openness to The Vision was South Eastern Transvaal, which, like Christ the King, had recently been formed out of the Diocese of Johannesburg. The Bishop wrote to say that they had not adopted the priorities in

any specific way in the eighteen months of their existence, but were conscious of the PIM programme and wanted it to be part of their vision in the future. They hoped then to be able to report on the implementation of the programme. (Beetge 1991) In a verbal response later the Bishop said that the violence in the Townships in his Diocese had overshadowed everything else and prevented them from doing many things they knew were important.

The Diocese of Cape Town reported their present priorities under the headings of their April 1977 Diocesan Consultation's priorities and not the categories of The Vision. (Smith 1991a) The perception of the respondent who wrote on behalf of the Archbishop, his ex-Chaplain and acting Provincial Executive Officer, was that the diocesan priorities were in fact reflected in The Vision. In addition to this response, another document came to hand: In March 1990 the PIM Committee of the Diocese of Cape Town had produced a report on progress made. (Cape Town 1990) This began with the observation that two-thirds of the parishes in the Diocese had given no reports of Parish Assemblies or shown any other signs of involvement, and

the 'grass-roots' nature of the whole PIM exercise was not greatly facilitated by our rather hierarchical mindset. In order for meaningful passing of information upwards to occur, channels must exist and they must work: this was often not the case.

The committee was heartened by the fact that much of what became the Diocesan or Provincial priorities had been happening and was continuing in various ways in the Diocese as a whole, and that the focus which PIM had brought to some parishes and to the Diocese had been very healthy, bringing a common purpose to many areas of church life.

A number of dioceses did not respond in terms of The Vision

at all. The Bishop of George wrote that their pre-Modderpoort priorities had not altered, although they had broadened in scope. (Damant 1991a)¹ The Bishop of Johannesburg felt that their pre-Modderpoort priorities were still very much in place, and that there had certainly not been any radical shift in the focus they felt they needed to have. In almost every way they seemed to be doing the sort of things that they believed would be right four and a half years before, and did not believe that they needed to change their direction very much at present. (Buchanan 1991a) The Diocesan Secretary of Kimberley and Kuruman wrote in the absence of a bishop, saying that their priorities had not changed since their Diocesan Consultation, and that implementation was a very long process. (Spencer 1991) The Bishop Suffragan of Lesotho, answering on behalf of the Diocese, felt that their priorities were understood much as they were originally. They were still regarded as important, but in many cases they had been crowded out by more urgent demands and by the lack of personnel and of money. One clergy conference had been devoted to looking particularly at their PIM priorities. (Nestor 1991) The Bishop of Natal reported that the annual evaluation and planning meeting of their Diocesan Council had reconsidered their Diocesan PIM priorities each year since they had been set. Each time they had decided that they should remain as a framework for what they had been attempting. In other words, they had continued to inspire them. Each year the Diocesan Council had produced a focus of priorities for the following twelve months under the umbrella of their PIM priorities. The Bishop in his reply made no reference to The Vision or to the Modderpoort PIM Consultation and its priorities. He said that the challenge, always, was to get from words into deeds, and that they had often failed in that respect.

(Nuttall 1991a) The Bishop of Swaziland reported that their pre-Modderpoort priorities remained. (Mkhabela 1991) The Secretary for the Religious Communities in the CPSA said that the Council had received a report on PIM from one of its members, and reports from PSC. The Council had asked all religious communities to be aware of the necessity of ecumenical contacts at local level, outreach and ongoing formation within communities. They hoped that communities were involved at local level, and they would not receive any further reports until the Council met again in 1992. (Erson 1991)

One diocese rejected The Vision outright: the response from the Diocese of Bloemfontein frankly admitted that they had quietly ignored The Vision:

At the time of the PIM process in this Diocese, all Parish, Archdeaconry and Diocesan meetings were conducted in the spirit of the church's mission, to bring people to a new Christ-relationship with God. ...

The 'Modderpoort Vision', which should have provided a lens for an enhanced vision of the future concerning our own priorities in the work of God's salvation and recreation, sadly focused on the opposition to apartheid, the ordination of women, and liberation education among our youth; all valid and important, but not what was heard in the voice of the people in the parish priority reports.

Therefore this Diocese, not in rebellion or frustration, quietly proceeded with responding to the priorities from its own PIM process, and was scarcely touched by the 'Modderpoort Vision'. ...

They had seen their priorities as 'signposts' for their activities during the Decade of Evangelism, aimed at programmes for conversion and renewal of 'a Christ-filled vision of God', which would 'give birth to a new attitude towards relationships, money and worship.'

This very frank response prompts us to ask: was The Vision too costly a challenge in those dioceses which relied mainly on

conservative white parishioners for financial support? Or was there such a variety of responses because the Modderpoort Consultation was remiss in not hearing the voice of the people at the 'grassroots'? Or does the explanation lie in the lack of communication from the Provincial Consultation to the dioceses afterwards? Or does the fact that The Vision did not arise out of the diocesan priorities mean that they were not likely to 'own' it?

A.5 PSC September 1991

PSC 1990 (minute 78.2) called for a review of The Vision on the part of all dioceses for PSC's meeting in September 1991 because PSC 1990 had noted that its next meeting would take place four years after the drafting of the Modderpoort Vision, that 'our societies are changing rapidly', and that 'the Decade of Evangelism will be well under way by that time'. PSC had therefore resolved

to invite dioceses to report to PSC 1991 on the current state of their pastoral strategies in the light of the above' and to devote time at PSC 1991 to sharing dioceses' reports, reassessing the Modderpoort Vision in the light of these reports, and drawing up a revised statement of priorities for the CPSA, taking particular note of

- political and economic changes since November 1987 in the countries represented by the CPSA
- progress on the ministry of women etc
- the phenomenon of urbanisation

to seek ways to encourage the dioceses in working out their pastoral strategies, to provide effective support from Provincial resources, and so contribute to the renewal of the local church for mission and ministry.

Strangely, no reference was made at PSC in September 1991 to this resolution. In response to my subsequent written enquiry as to why this was so, (Appendix C) the Provincial Executive Officer

(who is secretary to the PSC) wrote to say that the pre-PSC meeting of the Service Committee had recommended that dioceses' reports on the working out of PIM priorities be dealt with when PSC broke up into interest groups, and that they would have been dealt with by the group responsible for Ministry and Pastoral Plan. It was felt that, in theory, to listen to twenty-one diocesan reports in plenary would have taken too much time, so they had relied on the group to bring forward any resolutions as had been the case the year before.

The agenda had reflected the interest groups, and thus it would have been appropriate to bring forward any resolutions relating to mission and ministry at that point, but unfortunately PSC did not follow the Agenda as set out and resolutions were taken as they appeared on the order paper. He said he was personally of the opinion that the interest groups needed some serious revision and clearer direction, and he suggested that a resolution on PIM priorities and their review be presented at the 1992 Provincial Synod. (Smith 1991c)

Not only was the decision to review the Provincial PIM priorities, considered so necessary a year earlier, not carried out at PSC 1991, but only eleven of the twenty-one dioceses had by that time responded to our request for information, and only one did so after PSC -- which means that, had the review taken place, ten dioceses would not have been in a position to table a written report.

Despite the fact that there was no review of The Vision at PSC 1991, there were references and matters relating to it. In the report of the Provincial Resource Team to PSC 1991 (CPSA 1991e) the Director of Mission, the Revd Michael McCoy, said that

the Team (consisting inter alia of members of the Departments of Mission, Justice and Reconciliation, Training for Ministries, Youth and Spirituality) had had The Vision, which was, in effect, the CPSA's 'mission statement', as the touchstone for its work for the past four years, offering dioceses and parishes a wider perspective and vision and helping the church to avoid becoming parochial in the worst sense of the word. His own concern for mission, he said, embraced the whole range of issues raised by The Vision. He referred to Resolution 78.2 of 1990, hoping at that stage that his own report and his document Evangelism in the CPSA: Are we coping with the Decade? would help in the review of the CPSA's priorities. (CPSA 1991e, 9)

The previous Director of the Department of Mission had been present at all the diocesan PIM Consultations with the exception of two which had coincided with others, and his Department had produced the Synopsis of Diocesan Reports. (CPSA 1987a, i) With the pruning of the Provincial Resource Team, much of the responsibility for the implementation of The Vision lay on the Department of Mission and its Director. In his report to PSC 1991 he noted the fact that PSC had for the past three years been scaling down these Departments, initially for financial reasons, and then in the quest for 'effective ministry' -- the thinking being that the ministries offered by them really belonged in the dioceses. By 1991 this was being reconsidered: the June 1991 meeting of the Partners in Mission Co-ordinating Committee heard the anxiety being expressed in various parts of the CPSA that the J&R and Mission offices, for example, might disappear. He said:

Detailed reports of their work during the past year revealed that a great deal of valuable experience and resource expertise, as well as important networks, ecumenical contacts and relationships, would be lost with their demise. Was this the route to effective

ministry? Members of the PIM Committee spoke, too, of the 'wilderness experience' since PSC 1990, with no CPSA newspaper or regular newsletter, no staff focussing on youth or training for ministries, and so on. Concern was expressed about the CPSA losing much of its sense of being a Province in the absence of any Provincial resource staff.

One of the ironies is that the PRT is shrinking just when we have discovered how inter-dependent we are -and how much we can work together for the CPSA and for the kingdom of God. (CPSA 1991e, 2f, 15)

The lack of a Provincial newspaper or newsletter was to some extent offset by the development of CPSANET which made information available throughout the Province by means of a computer link. All users (mainly the diocesan bishops and Provincial departments) were encouraged to send and draw material from the 'Provincial Bulletin Board', particularly those bishops who published diocesan newsletters. (CPSA 1991b, 9f) This, to the extent that it was carried out, would mean that some of the information was made available to the local churches, but this would in any case be extremely limited. As appears to be the case with the implementation of The Vision, there is much of the life of the CPSA which is lived at episcopal and Provincial level, but which does not 'filter down' to the local churches. PSC 1991 recognised the urgent need for a Provincial newsletter, voting R15 000 in the coming financial year for this purpose to underwrite the costs, the remainder to be a charge to the distributing dioceses according to the size of their order. The newsletter would be monthly or preferably fortnightly. (CPSA 1991b, 12)

By the time PSC met in 1991 the Departments of Youth and Training for Ministries had ceased to exist, and the Department of Mission had undergone a metamorphosis due to a change of director, the creation of the PIM Co-ordinating Committee, and other factors. There was to be greater emphasis on missiological

reflection and on education for mission in the dioceses and parishes. The call for a Decade of Evangelism by Lambeth 1988 played a large part in this change of focus, as dioceses and parishes around the CPSA sought help in responding to this call. (CPSA 1991e, 1, 12f)

It was against this background that PSC 1991 agreed to the conversion of the Department of Mission into the Anglican Mission Institute, while at the same time re-affirming 'the priority of the local [diocesan and parish] church in worship, ministry and mission as adopted in Resolution 56.1 of PSC 1990'. (CPSA 1991b, 8f) In a written proposal to PSC 1991 the Director of the Department of Mission had motivated the formation of an Anglican Mission Institute, saying that every organisation needed research, reflection, information, resources and innovative ideas, without which it would lose direction and energy. This was no less true of the church and its mission.

If we want to be a Province -- rather than a loose federation of dioceses -- then we shall need people to communicate, to help us share visions and resources, to raise our eyes beyond the local and the urgent, and to keep the 'big picture' before us.

The purpose of the AMI would be 'to help the CPSA to discern how to share in God's mission in the world'. It would do so through remaining in touch with current mission thinking and practice, reflecting on this within CPSA's context, and communicating this to the Province, dioceses, parishes and institutions of theological education. It would engage as deeply as possible with local church communities in their ministry and mission, and with other CPSA resource staff (especially J&R and Spirituality) the wholeness of God's mission and its challenges to patterns of worship and ministry in the CPSA. It would maintain and develop

local and international ecumenical and Anglican links, form a network of people within the CPSA who had a special concern for mission, and make recommendations to the annual grant-making meeting of the PIM Co-ordinating Committee on mission-related grants. (CPSA 1991c, 4f) The founding of the AMI was most certainly a hopeful step towards the possible further implementation of the PIM 'Vision' and all that this would imply for the mission and relevance of the CPSA.

The PIM Co-ordinating Committee met in June 1991 and submitted the minutes of their meeting to PSC. (CPSA 1991g) Their meeting had been pre-occupied initially with the Provincial 'housekeeping'.² The committee then received and responded to reports from the various sections of the PRT, almost all of which was later reported to PSC and appears elsewhere in this chapter. The minutes make it clear that the committee prepared the ground for PSC to further the implementation of the PIM Vision with respect to a Pastoral Plan for Ministry with the Young, continued membership of the Interdenominational Committee for Industrial Mission, the establishment of the AMI, the 1992 Conference on the Ordination of Women, communication through CPSANET and the Archbishop's Media Office which had gone 'a long way in improving the image of the church', the development of an information bank, the affirmation of the present Provincial Resource Team, the filling of the information gap by encouraging the use of the electronic media and making plans for a Provincial newsletter to replace SEEK, continuing and developing the work of the Publishing Committee, and the making of urgent grants. (CPSA 1991g, 4-11)

It appears from these minutes that the PIM Co-ordinating Committee had performed a valuable ongoing function in keeping

aspects of The Vision in focus and working for its implementation. But should this body not have been responsible for ensuring that Resolution 78.2 of PSC 1990 was carried out at PSC 1991? If this was not done because some aspects of The Vision had become obsolete, this should have been recognised and the priorities of the CPSA redefined at PSC 1991 as planned, and the implementation of the redefined priorities ensured, lest priorities which remained vitally important to the mission of the CPSA simply went by default.

PSC was responsible for seeing to it that the CPSA continued to maintain international Anglican links through membership of the ACC. PSC 1991 received a report from one of the representatives, Mrs Betty Govinden, on ACC-8 in Wales in 1990. The CPSA would be hosting ACC-9 and the Primates' Meeting in Cape Town in January 1993. (CPSA 1991b, 21f) PSC welcomed this:

It sees this meeting as an opportunity to witness to our unique world-wide communion and rejoices at being able at last to give hospitality to members of our great family.

At the same time PSC commended the ACC-8 report 'Mission in a Broken World' to all parishes for use and study. (CPSA 1991b, 34)

A.6 Thirty Questions on The Vision

Thirty questions, all of which arose out of The Vision, (Appendix E) providing a framework for assessing the response which the CPSA had made to it, were sent to the Bishops of the Province after the meeting of PSC in 1991. They have been incorporated into the text below. Although a reply was not specifically requested, written responses were received from the Archbishop's Chaplain, the Bishops of Christ the King, George, Johannesburg and Natal, and from the Bishop of Bloemfontein's Executive

Officer. The Archbishop asked to be kept updated on the responses that came as he was

vitally interested in keeping the vision alive and would welcome your reading of the health of the vision throughout the Province. (Owens 1991)

The Bishop of Christ the King replied on December 18, 1991:

Since this is not a good time of the year for lengthy reflection, I think that the answer to most of your questions would be 'No'. Can I say anything more helpful? (Lee 1991b)

He did indeed go on to say something more that was helpful, which will be quoted later. The Bishop of George sent further documentation which 'may indicate where we are now'. (Damant 1991c)³ The Bishop of Johannesburg found the questions both helpful and useful. He would be raising some of them with his Chapter and was grateful that they had been articulated. (Buchanan 1991b) The Bishop of Natal was also grateful. He said the problem was 'how to keep these sorts of questions before one when the everyday expectations continue to press upon us'. (Nuttall 1991b) The Bishop of Bloemfontein's Executive Officer returned the questionnaire with brief responses to the questions which will be reflected in the various sections below. (Davis 1991)

1. The crisis in southern Africa

1.1 'Earthing The Vision'

Participants were to be asked to consider what the gospel might mean for the whole of southern Africa, and what was the nature of the crisis from a gospel perspective. For further study 'outside the group' participants were encouraged to read carefully the section in Kistner's talk which dealt with the South African government's policy of destabilization. (Ruddock 1988, 7)

1.2 Provincial Synod June 1989

The Vision had said that the struggle against the total economic and political system of apartheid and its effects should be waged at every level. Provincial Synod 1989 met eighteen months after the Modderpoort Consultation, when the implementation of 'The Vision' should have been at its height. Our analysis of the resolutions and actions of Synod will give us a good picture of the crisis in southern Africa at least as this fairly representative gathering saw it in mid-1989.

The Archbishop in his Charge, under the heading 'Partners in Mission', spoke of the church's dedication to the eradication of apartheid' and of the evils and violence of the system and the methods it must use to maintain itself, such as forced population removals and 'the unacceptable system of detention without trial, even the detention of minor children in a ghastly abrogation of the rule of law.' He said the church rejected all violence and condemned its use, and he commended all efforts to bring about peace. He referred to the violence in Natal, Mozambique and Angola, and the South African Government's support for the MNR and UNITA. (CPSA 1989a, 20ff) Apartheid had spawned corruption in public life, a third successive state of emergency with its restrictions and arbitrary violations of basic human rights, assassinations, arson, 'dirty tricks', the liquidation of opponents of apartheid and damage to their property, and legal executions, and he called for the abolition of the death penalty. He spoke of the criminalisation of 'what in a normal society would be legitimate nonviolent opposition' and gross travesties of justice in the courts, but also commended some good, though rare, judgements. He condemned the severe restriction and banning of anti-apartheid organisations, and called for negotiation with

the authentic representatives of the people for a new non-racial, democratic and just constitution involving all South Africans in political decision making. He commended young conscientious objectors and supporters of the End Conscription Campaign, and expressed awareness of the dilemmas facing young persons forced to fight the wars of old men, praying for the families of both sets of young people. He asked how it was possible in 1989 for seventy-three per cent of the population of South Africa to be disenfranchised. He paid tribute to Mr P W Botha for his courage but lamented his failure to usher in a new dispensation for all South Africans. (CPSA 1989a, 22-25)

The Archbishop was not wedded to sanctions as the means to destroy apartheid, but that no viable options had been suggested in response to the Bishops' call to the church. He expressed commitment to non-violence and negotiation. He would appeal to the international community to put the sanctions programme on hold were the government to meet these conditions:

- (a) To lift the state of emergency.
- (b) To release all detainees and all political prisoners.
- (c) To unban all political organisations.
- (d) To repeal the Population Registration Act, the Group Areas Act and the Separate Amenities Act.
- (e) And be ready to negotiate with authentic representatives a new non-racial and truly democratic society. (CPSA 1989a, 26)

He had recently been to the USA not to seek more sanctions but to get negotiations going to end apartheid and usher in a new South Africa. 'The world listens to us and it will be only when we say so that the world will believe change is taking place in South Africa.' He pleaded that the church did not allow apartheid to tear it apart, to alienate, fragment, divide and separate. (CPSA 1989a, 26f)

Synod too gave a great amount of attention to the expression⁴ of opposition to apartheid, condemning detention without trial and recording its dissatisfaction that two of its members from Mozambique were absent because the South African government had not issued them with visas.⁵ (CPSA 1989e, 24) Synod also expressed its deep concern at the treatment by the Ciskeian Security Police of the Bishop of Grahamstown, and supported efforts by that diocese to ensure the church's freedom to proclaim the gospel unhindered.⁶ (CPSA 1989e, 24) The Archbishop in his Charge protested at the refusal to give Bishop Sigisbert Ndwandwe a passport and at the humiliating treatment he had received from the SAP, at the treatment meted out to Bishop Dinis Sengulane by United States officials, and at the treatment of Bishop David and Mrs Russell by the Ciskeian police. (CPSA 1989, 17)

Synod affirmed that the death sentence was incompatible with the way of Christ, and called for its abolition in all the countries of southern Africa and the commuting of the sentences of those presently under sentence of death. (CPSA 1989a, 50f) The initiatives of the Synod of Bishops on ending apartheid, as contained in their December 1988 and April 1989 statements were welcomed. Synod encouraged further consultation with CPSA members towards justice, peace and stability in southern Africa and called for strong pressure on the South African government to further the process of meaningful negotiation. Synod supported the Synod of Bishops' April 1989 statement on the use of economic pressure, and encouraged the Bishops to investigate urgently the application of the following measures: halting the re-scheduling by Western banks of South Africa's foreign debts, denial of landing rights to South African airlines and prohibition of all

foreign airlines from landing in South Africa -- unless the South African government met the conditions laid down in the Archbishop's Charge, and in addition allowed all political exiles to return unconditionally. Dioceses, archdeaconry and parish councils were urged to respond as a matter of urgency to the Bishops' request for further advice on specific areas to be targeted for action. (CPSA 1989a, 53f)

Synod expressed its profound concern over the continuing violence in Natal and its condolences to the bereaved, injured and dispossessed, commended peace initiatives, and regretted the South African government's refusal to appoint a judicial commission of enquiry into the causes. Synod asked Chief Buthelezi to receive a delegation of its members to discuss peace initiatives, and asked the Metropolitan to consider appointing an independent commission to enquire into the causes and to make its recommendations. Synod called the church to prayer and action for reconciliation and peace with justice in this painful and tragic situation. (CPSA 1989a, 55) A Synod delegation of four bishops held fruitful talks with Inkatha leader Chief Buthelezi and eight of his Kwa Zulu Cabinet colleagues, (CPSA 1989d) and a later meeting with the UDF / COSATU alliance leaders paved the way for peace talks between Inkatha and UDF / COSATU.

Synod sent warm greetings and encouragement to conscientious objectors serving prison sentences and their families, expressed its grave concern at the severity of their sentences, and called for alternative forms of service for those who in conscience could not serve in the SADF at that time. (CPSA 1989a, 60f) As the coming parliamentary elections in South Africa were divisive and would serve to prolong the present unjust system, Synod

called upon members of the church to support those political organisations which sought the establishment of a democratic, non-racial society, and called upon those with a vote to ask questions of candidates of all parties about their stand on apartheid and their plans for its eradication. (CPSA 1989a, 66)

Synod welcomed initiatives which were leading to the independence of Namibia through the implementation of Resolution 435, regretted the loss of life in the initial stages, called for restraint by all, sent greetings and assurance of prayer to the church there and recommended that the PIM Co-ordinating Committee make funds available towards the restoration of St Mary's Odibo.
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(CPSA 1989a, 67)

Synod expressed its profound disappointment at and disapproval of the impending re-imposition of the state of emergency which would thereby continue the gross injustices upon the majority of the population of SA. (CPSA 1989a, 86) Synod sent greetings to Dr Nelson Mandela, and looked forward to the day when he would be free to play his rightful role as a national leader. (CPSA 1989a, 87)

Synod believed that 'Die Stem' was unsuitable and unacceptable as a national anthem because it idolised the state and was not accepted by the majority of South Africans, discouraged its use by CPSA institutions, and commended 'Nkosi Sikelel' iAfrika' for major occasions and festivals. (CPSA 1989a, 68f) Synod noted the effective banning of seventeen organisations, including the UDF, on 24th February 1988, the protest walk the following week, and the Emergency Convocation on 30th May 1988 'to work out effective strategies of non-violent action to bring an end to apartheid', at which the Standing for the Truth campaign was launched. Synod endorsed the campaign and

called on the Synod of Bishops to commission and monitor a programme that provided opportunity for people to be trained in effective strategies of non-violent action to bring an end to apartheid as part of the CPSA's contribution to this ecumenical campaign, and to co-operate with the SACC and regional councils in implementing it. (CPSA 1989a, 70)

Synod supported the Synod of Bishops, the SA Catholic Bishops and the SACC in their refusal to comply with the provisions of the Disclosure of Foreign Funding Act because its sinister intention was to cripple anti-apartheid organisations by freezing the funds of a 'Reporting' organisation or person. While not objecting to disclosing funding information to church members, Synod objected to the provision that an official of the state might demand such information. The church was accountable to God and belonged to a world-wide fellowship of Christian churches which shared financial and other resources for ministry among the people of God. (CPSA 1989e, 120)⁸

Synod noted with approval an international declaration which saw torture as a crime against humanity and called on all governments to prohibit it and on all people to campaign for its abolition. Synod then expressed its grave disquiet at numerous reports that torture appeared to have become a normal part of police procedure in South Africa, and requested the appointment of a task force to gather information upon which the church might act, and called for a state-appointed independent judicial commission of enquiry to investigate all incidents and ways in which they could be reported directly to the office of the Advocate General. (CPSA 1989a, 72ff) Quoting the major task of the CPSA in the years to come from The Vision, and the post-PIM

PSC Resolution 'that dioceses encourage and challenge congregations to participate in this mission for justice and reconciliation' Synod believed that it was manifestly inappropriate for members of the Security Police to hold office as churchwardens or parish councillors. (CPSA 1989a, 73f)

Synod recognised the vitally important work being done among the poor, oppressed and politically disadvantaged by the SACC and a number of para-church organisations and the CPSA's own Provincial and diocesan J&R departments, noted campaigns to discredit them, sent greetings to them, encouraged them to work together wherever possible in order to avoid duplication, and encouraged the church at every level to be fully informed about their aims and work, and to support them. (CPSA 1989a, 74)

Clearly the crisis in southern Africa was a major concern of Provincial Synod, where much was said in opposition to the evils of the apartheid system.

1.3 The responses from the dioceses

The dramatic political changes in South Africa which began with the unbanning of political organisations and other actions announced by State President F W de Klerk on the 2nd February 1990, eight months after Provincial Synod had met, radically altered the nature of the struggle against apartheid but by no means ended it. The crisis continued in terms of the ambiguities of a southern Africa in which apartheid was being dismantled officially but continued to be very much alive and active in everyday life and in the unprecedented degree of violence which followed, a period of great uncertainty and pain.

Our request for information was made in June 1991, four months after the historic announcements. The responses from the

bishops and others did not indicate that the crisis in southern Africa was high on most diocesan agendas. This may seem anomalous in the light of the record of many dioceses of the CPSA throughout the apartheid era -- until we recall that the socio-political crisis did not find the degree of prominence in the diocesan PIM consultations which it found in the Provincial Consultation. For example the Diocese of Cape Town, of which Archbishop Desmond Tutu was leader, reported nothing more than that a study of welfare and development needs had been made and published, and ongoing development was taking place as a result. (Smith 1991a) The March 1990 report on PIM in the Diocese of Cape Town proved that there was a degree of concern about the crisis and an active response, saying that the structure and working of the Board of Social Responsibility had been 'effective and had a high profile in the Diocese and the nation in helping to bring the walls of apartheid and totalitarianism tumbling down'. (Cape Town 1990) Neither of these testifies to the ongoing opposition to apartheid on the part of the Archbishop and many of the clergy and laity, for example in the protest march through the streets of Cape Town on 13th September 1989 involving an estimated 30 000 people, (The Argus, Cape Town, 14.9.1989) to cite but one example. This ongoing protest and opposition has been well documented in Bishopscourt Update and Good Hope, both of which are published at Bishopscourt. The point I am making is that there seemed to be a schizophrenia when it came to PIM in the CPSA. At Provincial level the major concern centred on the political crisis in southern Africa. In the dioceses and parishes the focus was far more ecclesial and parochial. Only eight of the thirteen dioceses which replied mentioned the crisis which was Modderpoort's main focus. We now turn to these,

beginning with those which displayed the greatest awareness.

In Grahamstown the post-Modderpoort task of implementing 'The Vision' required extra sensitivity and a sense of responsibility because it was done in an atmosphere of unrest. Among critical issues that the team had had to deal with were the statements by the Synod of Bishops, interpretations of scripture passages such as Romans 13, the Lusaka Statement and the Freedom Charter. In line with the Standing for the Truth campaign the bishops and clergy of the Diocese had in various ways identified with the people's issues and needs. They had participated in protest marches organised by democratic movements around issues such as the release of political prisoners, the crisis in education, or the forced removal of communities, the result of which had been the detention of the bishop, clergy and laity at various times and for various periods, and an arson attack on a church building. 'These and other forms of intimidation have not deterred the clergy (sic) from bearing witness.' Representations had been made to the relevant authorities on behalf of communities which had been forcibly removed. A Labour Desk had been set up in Mdantsane to service the East London - King Williams Town area. Ministry to prisoners and prisons was being developed, as was a campaign for basic farm workers' rights. The latter was aimed at revealing the truth and addressing the way in which the Trespass Act and the Illegal Squatting Act affected the daily lives of all South African farm workers and their families. It was hoped to put this issue on the national agenda. Because these laws made no reference to race they had not been scrapped, but they had an impact on the lives of the poor and landless in ways which had ostensibly been left behind in the 'post-

apartheid' era. (Grahamstown 1990; Russell 1991d)

The Diocese of Christ the King was 'acutely aware that danger and opportunity go together'. There were doors wide open for ministry in far more areas than they could effectively tackle, in a part of the country where the prevalent violence meant that immediate personal danger was part of the daily life of many of the parishioners; yet those dangers in themselves shaped their call to ministry. In recent months (mid-1991) the cutting off of electricity to the townships of the Vaal Triangle, as winter approached, had greatly occupied them. There had also been a peace initiative on the part of the diocese, which was to be tabled as a resolution at PSC. (Christ the King 1991a)

In 1990 and 1991 the Diocese of Natal had had a series of workshops at regional level on the prevalent violence. These, said their Bishop, tied in with some of their priorities, for example their commitment to serving the poor, exposing injustice, and being agents for the resolving of the causes of bloodshed and violence. This priority had made certain firm recommendations, particularly with regard to the role of the SADF in upholding the apartheid structures, and the need to conscientize white members of the church. The bishop's reply does not say whether or not these were addressed. (Nuttall 1991a)

Although the circumstances were to some extent different, the Diocese of Lesotho were also engaged in the southern African crisis. One of their original priorities had been assisting reconciliation within nation and government, and the promotion of peace and social justice. This had continued, and the diocese had tried to keep the congregations informed of developments and had encouraged their prayers. Their membership of the CCL Migrant Labour Commission had given the Diocese an opening to

explore the possibility of miners having their families with them on the mines, in order to alleviate the disastrous effects of migratory labour on family life.⁹ (Nestor 1991)

The Diocese of St Mark the Evangelist had not been plagued by the violence which was prevalent further south. There had been extreme right-wing activity, but this had not impinged much on their life as a diocese. There was a large number of Mozambican refugees in the area, and an encouraging development in the diocese had been the growing sense of responsibility for them.¹⁰ The diocese had appointed a woman to monitor the incidence of AIDS and to encourage ministry to AIDS sufferers. (Le Feuvre 1991b)¹¹ Neither Kimberley and Kuruman nor Swaziland had significant progress to report.

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1.4 PSC September 1991

The above reports from the dioceses were received shortly before the meeting of PSC in September 1991. We have already noted the fact that the expected review of The Vision did not take place at this meeting. There was, however, much of relevance to this and other aspects of The Vision, and the material which follows in this section will help to give a picture of the situation nineteen months after the official dismantling of apartheid had been announced. A standard item on the agenda of PSC is 'The state of the nations', which is a verbal report of the current situation in each of the nations in which the CPSA is situated.

Any thought that the events in South Africa since February 1990 had made the major concern of The Vision irrelevant was soon dispelled. In fact, PSC 1991 met against the background of renewed violence in Thokoza and other areas on the Reef, where each successive news bulletin revealed a growing number of people

killed and many others injured. By Tuesday 10th September ninety-two deaths were reported, and eight people had been killed in Natal in the past twenty-four hours. On behalf of PSC the Archbishop expressed condolences to the bereaved and injured, and a press statement was issued. PSC prayed constantly for South Africa in this crisis, and also for the signing of the Peace Accord a few days later on 14th September. (CPSA 1991b, 8, 11, 29)

Bishop Charles Albertyn, Suffragan of Cape Town, reported on the state of the South African nation where, he said, the 'post-February 1990' events had created great euphoria, but the scrapping of certain apartheid legislation had had minimal impact and negotiations were not getting under way. The issue of the redistribution of land needed to be addressed sensitively and speedily. The granting of state funds to Inkatha and to other groups in the past and more recently had shaken the nation. Violence was rife amongst hostel dwellers, squatters and taxi operators in particular, with strong indications that the security forces were heavily implicated. Allegations from defectors from the SADF about its ongoing role in the violence supported this. Right-wing violence had become an increasing factor, with white-on-white violence a new phenomenon. Sanctions, both economic and person-to-person, were crumbling, but some people continued to believe that they were the only non-violent means of achieving change.

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The Synod of Bishops had met immediately before the PSC meeting, and made available to PSC a media statement on sanctions against South Africa. (CPSA 1991d) They were anxious that sanctions be lifted as soon as possible, but were

aware that for the vast majority of South Africans the

changes of the past 18 months had brought little if any tangible improvement to their daily lives. In view of the complex issues involved they planned as a matter of urgency to consult with appropriate experts representing diverse opinions. The purpose of the consultation would be: firstly, to examine the past impact of sanctions in persuading the South African government to abandon apartheid. They noted with interest the recent admission of the South African Minister of Justice that sanctions had forced the government to change, and were convinced that sanctions had been a success; secondly, to seek advice on when and how sanctions should be lifted so as to bring maximum possible benefit to all South Africans, linking the lifting of specific sanctions to clearly defined objectives; thirdly, to discuss how best new investment could be channelled to ensure that it promoted reconstruction and development and the economic empowerment of black South Africans.

Ms Emma Mashinini, the Provincial Resource Team member for Justice and Reconciliation, in her report to PSC 1991 (CPSA 1991e) referred to the grief and pain caused by the current escalation of violence in South Africa, particularly in Natal and the Transvaal. She saw the violence as the attempt by some to destabilise the negotiation process: there was a new form of vigilante action aimed specifically at political activists, there were the often fatal attacks on people leaving political rallies and funerals, and there were the train killings. This loss of life, homes and personal belongings was weakening the resolve of those committed to negotiation. This was her moving testimony:

We pray for all those who are working for peace and justice and especially for our clergy, who are always there at the time of need in the crisis situations. We pray for the church as a whole, to renew our pledge to keep the faith and not get weary in support of their efforts until the day of freedom comes. We pray

especially for our strong young men who are responsible for killing their grandparents, parents, sisters and brothers. We ask ourselves in prayer, what has made our strong young sons blind to the point of shooting, stabbing, maiming and setting us alight. I, as a mother, question what my son has been fed with, that he does not shudder or is surprised at himself for doing this? Most mothers have not been able to conclude prayer with 'Amen' because they simply get lost in the midst of praying, 'Yes, we know you love us, Lord, but we ask you to please intervene so that we don't give in to worldly things so easily'. (CPSA 1991e, 2)

In an annexure to the J&R report PSC was further reminded of the alarming incidence of political violence in South Africa.

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Ms Mashinini spoke also of the plight of the homeless, calling for the involvement of every sector of the community in this crisis and the exertion of pressure at every level on local, provincial and central government authorities. People had been persecuted and criminalised by government laws which had allowed for forced removals. The violence which had engulfed South Africa had centred on the squatters, hostel dwellers and people on land owned by the SA Development Trust. They were the targets for killing by vigilante groups, the AWB and all people who make it their business to kill the most needy of our society as though the rigour of their poverty is not enough'. Some people enjoyed exploiting this situation, saying that these were tribal killings. Admittedly the violence was black on black, but most often when fighting broke out between squatters it was over resources and immediate needs such as water and toilets. The first response from the 'haves' was razor wire fencing, which became a hazard when fire broke out. It should be noted that no councillors lived in these structures. There had been no public announcement of a development plan which would accommodate the homeless, who were mostly low-income people. She urged the church to be concerned about the violence and homelessness, and

to keep these issues at the top of its agendas and not be relegated to those items which are dealt with hurriedly 'as people are leaving the meeting.' She said:

An injury to one is an injury to all; from Soweto to Sandton, Thokoza to Turffontein. For years there has been a strong reaction to sanctions causing hardship to blacks by people who have the interests of the blacks at heart. Yet now there is less reaction from those people about violence and the sanctity of family life, or even that the violence will drive the investors away. Is it because the violence only hurts the blacks? (CPSA 1991e, 5)

Another urgent issue was that of exiles. The National Co-ordinating Committee for the Repatriation of South African Exiles, on which Ms Mashinini represented the CPSA, had urged the church to assist them in calling for an amnesty and for funds for returnees. Of the 40 000 returnees expected, only 650 had returned to South Africa since March 1991 when the government started granting indemnity -- a long and tedious procedure. The assistance of the United Nations High Commissioner for Refugees was needed, as exiles had been detained and some were missing. (CPSA 1991e, 6f)

The Synod of Bishops had asked that the J&R interest group at PSC 1991 discuss the need to consider the possible setting up, with international help, of a peacekeeping force in South Africa during the process towards a negotiated future. (No resolution to this effect was brought forward by this group.) It also gave its warm approval to the South African Anglican Theological Commission's important document, 'Outlines of a Christian response to the Constitutional Debate for a new South Africa', hoping that it would be widely discussed in church and state. Its intention was not to prescribe to political parties what their programme should be, but rather to present what they as Christians and Anglicans saw as a basic foundation for a new

society.' (CPSA 1991b, Appendix A)

The second report on the 'State of the Nations' was given by the Revd Carlos Matsinhe of the Diocese of Lebombo in Mozambique, where the war continued. Seven rounds of negotiations between the government and Renamo had failed to achieve peace, and as no details of the talks were communicated, the public had no idea of why they had failed. Although the government was trying to democratise, and political and economic policies had changed, the military situation had not changed, except that the war was making its way into the urban areas, bringing starvation, the destruction of property and loss of life. Renamo had possibly been involved in the attempted coup d'etat, which had mercifully failed. Anarchy had come to the streets of Maputo as unemployed youths attacked and killed people in the streets at night, the motive being robbery. In her J&R report Ms Mashinini urged that the CPSA join the battle for recognition of the Mozambique¹³ displacees into South Africa as official refugees, as soon as the UN High Commissioner for Refugees could operate in southern Africa. (CPSA 1991e, 7) PSC heard of further deaths through violence in Mozambique during its meeting, and prayed for that country as well as for Lesotho in its constitutional crisis. (CPSA 1991b, 25)

The Bishop of St Mark the Evangelist told PSC of the very large numbers of Mozambican refugees in the Northern Transvaal and in Swaziland and of the minimal financial, material and human resources available for ministry to them. PSC noted this and called on bishops and diocesan officials to communicate this situation to the parishes with a view to their giving encouragement and support to the dioceses of Swaziland, Pretoria

and St Mark the Evangelist. PSC also called on the South African government to give legal status to the refugees from Mozambique. (CPSA 1991b, 31f)

Bishop Bernard Mkhabela reported on the state of the nation of Swaziland, where pressure had been successfully put on the government to try or release those political prisoners who were continuously held in detention for renewed periods of sixty days. There were no longer any thus held, and now the pressure was being applied for the repeal of the law under which this was done. Refugees had poured in from Mozambique and were settling on the common border. This caused problems in the labour market because cotton farmers employed them at fifty cents per day in the place of local workers. Thankfully there was peace in the southern region, and concerted prayer continued with the support and co-operation of all the churches. The King had been present at a prayer meeting, and had made a moving testimony.

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Mr Churchill Magutu spoke on the state of the nation of Lesotho, where the political changes had not occasioned much bloodshed. There had been no democratic elections since 1965 when the government had lost but had then seized and held power by military might. The army had expanded enormously, in order to entrench itself, and was making ever-increasing financial demands -- a more than 50% increase in pay so far in 1991 -- which had disastrous effects on the economy of this poor country, at a time when their miners were being retrenched in the declining mining industry in South Africa. In order to hold onto power without legality the Prime Minister had created a monster (the army) which was now swallowing him. In 1990 one faction of the army had overthrown another and the legal head of the country, the King, had been sent into exile, deposed, and replaced by his son.

In 1991 that faction of the army had been deposed by another which was demanding more pay. This government had no moral authority, and had to rely solely on force. The banks, despite their being declared an 'essential service', had gone on strike, and this had caused further serious disruption. The Bishop was at that very moment absent from PSC because he was acting as a mediator between the bankers and the Military Council, and in seeking the King's return.

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Bishop James Kauluma of Namibia reported that their nation had experienced a 'beautiful birth' when the National Assembly came into being on 1st April 1991. National reconciliation was now essential if the nation was to survive. To this end the government had launched a programme which urged all Namibians to forgive the past actions of others, leave the past behind, and go forward together. A new national police force and a new army had been formed, and former enemies were now working together. Walls of division were beginning to crumble, but this was not an overnight process and would take time. Unruly groups and individuals wanted to go in a different direction, but the majority wanted reconciliation. Rural areas were receiving water and electricity for the first time, clinics were opening, the hospital damaged in the war was being rebuilt, new schools were opening, housing and rural and township roads were being improved, overseas businesses were already making investments, new fishing industries were starting, and hopefully the present high unemployment would be overcome. Diplomatic ties were increasing as the status of Namibia began to be recognised internationally. Problems there were, and these needed to be overcome, but good things were happening. The church was part of

the new nation, and was making its contribution to its building. The Diocese was experiencing financial difficulties because many overseas donors had withdrawn their support since independence, thinking that it was more urgently needed elsewhere. They were grateful for support recently received from the CPSA.

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Clearly the major concern and task of The Vision continued to be an urgent priority throughout southern Africa, the focus in South Africa having shifted from protest politics to seeking an end to the prevailing violence and progress towards a democratic society. There was still, however, the need for the breakdown of the apartheid system, its ideology and destabilising effect on the region. Apartheid had by no means been called to a stop by official decree. It lived on in hearts and minds and customs and institutions and in its evil effects which continued to destroy.

1.5 Further response from the dioceses

In answer to the first of the thirty questions, asking whether their diocese had shared The Vision's major concern, the Bishop of Bloemfontein's Executive Officer's frank reply was: 'No'. (Davis 1991) The Bishop of George said in his October 1991 Charge:

We give thanks indeed that since we last met most of the unjust laws against which we have repeatedly protested have been repealed, but a de facto situation of lack of political rights and social deprivation, into which we minister, remains, and the church has much to contribute in the process of building a better future.
(Damant 1991b, 1)

2. The renewal of the local church for justice and reconciliation

The Vision spoke of relating the gospel to the crisis in southern Africa, mobilising the people of God for the breakdown of apartheid and the building up of just societies.

2.1 PSC November 1987

PSC 1987 resolved:

that dioceses encourage and challenge congregations to participate in this mission for justice and reconciliation and where possible appoint persons to facilitate this involvement. People should be further encouraged to work in this mission on an ecumenical basis, together with community organisations with similar goals. (24.6)

2.2 'Earthing The Vision'

Participants would be asked how effective their church was at present in 'mobilising the people of God for the breakdown of the apartheid system', and to note that the sentence in The Vision was not negative but went on to talk positively of building a new order of living. They should also identify the Christian values which lay behind the phrases 'non-racial' and 'non-sexist', and what was the deeper meaning behind these 'jargon-like' phrases. The notes pointed out that The Vision called for every local congregation to be equipped for the Christian struggle against apartheid; that members needed training in order really to understand what was happening and to work for justice and peace; that they needed people and resources set aside to help them in this task; that the church should not only proclaim Jesus' way but also live it in all its structures. Participants would be asked to consider how the church could move from words to action in support of the gospel demand to work for justice and peace, and how much of their parish council's time was spent on looking at the issues facing southern African society as opposed to 'churchy agenda items'. For further study they should read Part three of Kistner's talk, 'The Task and the Potential of the Churches to Contribute to the Establishment of Law and Order', which offered a 'positive and constructive response in the

situation'. (Ruddock 1988, 7f)

Other additional resource material was the reference to the duties of a parish council, quoting Section 4a of Canon 28 of the CPSA 'Of Parish Councils' whose functions included this:

to consider matters affecting worship, evangelism, education, social responsibility and pastoral care, to examine the needs of the community, and to initiate such action as shall be determined in any of these concerns. The question to be considered was how effective the local parish had been in this area. Reference was also made to the South African Partners' 'helpful observations on social analysis. But it is solid reading.'

Participants were asked to reflect on the costly nature of Christ's redemptive activity which involved personal suffering and 'cosmic re-structuring'. Was redemption from sin, or was it for a new life? Could it be just one or the other? And could the new life be solely individualistic, or solely corporate? How could they hold the two in creative tension in their parish programmes?

In all this do we consider the stakes high enough to really TRAIN ourselves and our congregations for the challenges we face? (Ruddock 1988, 9)
Participants were encouraged to make a private study of de Gruchy's talk which was described as 'a theological basis for a pastoral strategy for the church, which is both biblical and relevant to southern Africa today', which would 'amply repay study and reflection.' (Ruddock 1988, 11)

2.3 Provincial Synod, June 1989

The Archbishop's Charge and the Synod resolutions outlined in the previous section fulfil something of The Vision's recognition of the importance of prophetic proclamation 'among other means of engaging in opposition to apartheid'. But The Vision goes on to

say that 'we as a church feel called by God to equip every local congregation and community for this task.' Other than the Archbishop's call to prayer, little was done at this Synod towards fulfilling this calling. The Vision set as a priority 'the training of laity and clergy in social analysis, and in justice and peace issues.' Synod took no steps to this end. Nor was mention made of the establishment of diocesan 'programmes for making congregations aware of the present crisis in all its dimensions', or of the 'particularly important' appointment of justice and reconciliation workers.

The Vision's Pastoral Plan for the renewal of the local church said that the church not only proclaims the gospel of Christ's reconciling death and resurrection, but is called to inaugurate and embody that new life in its own structures and fellowship. The Archbishop's Charge reminded the church that it was a family -- the body whose unity was found in diversity, in which members needed one another, the fellowship of those who loved one another

a love not in word but acted out ... that transforms people and structures, so the world can be more compassionate, caring and gentle. (CPSA 1989a, 27)

There were many motions before Synod which dealt with aspects of the life of the renewal of the local church, but with the exception of the debate on the ordination of women to the priesthood they did not arise directly out of the PIM Vision. Among these were the nomination by the Metropolitan of additional members to PSC. Because PSC might reflect inadequately the composition of the Province as a whole, the Metropolitan might nominate a limited number of additional members -- to speak but not to vote -- in an endeavour to correct this. This had been

motivated by the fact that PSC, like Provincial Synod, diocesan synods and all governing bodies of the CPISA, was notoriously unrepresentative of women and young people. (CPISA 1989a, 41f) Uniform employment conditions for clerical and lay employees were called for. The PIM co-ordinating committee to investigate. (CPISA 1989a, 61) We mention this Synod motion here because it is symptomatic of the direction in which the PIM Co-ordinating Committee was going: it was being burdened with administrative tasks which often took immediate precedence over the task of encouraging and assisting the PIM process through the implementation of The Vision.

A number of the resolutions of Synod impinged directly or indirectly on the life of the local church. There was a fairly long resolution on the missionary calling of the church, which dealt more directly than most with the renewal of the local and the wider church, in which Synod urged dioceses

to take into account the diversity of membership and ministries of the church, and the challenges of the day, in choosing their representatives to Synod, so that it might be equipped as far as possible with persons both suited to the tasks confronting it, and who can bring to bear their own experiences of life.

Then followed a statement which was intended to guide the church in understanding its missionary calling in southern Africa, emphasising the contextual application of the gospel. It acknowledged Synod's responsibility to assist the people of God in understanding and applying this, and the responsibility of the Synod of Bishops to lead the church in its ministry in society. (CPISA 1989a, 64-66) Other measures were of a formal nature. With the exception of those enabling dioceses to make Easter Offerings more equitable (CPISA 1989a, 46), extending PSC Membership (CPISA 1989a, 41f), and giving diocesan status to the

Order of Ethiopia (CPSA 1989a, 43ff), none of Synod's legislative acts was likely to play a significant part in furthering The Vision's pastoral plan for the renewal of the local church at any level -- parochial, diocesan or Provincial.

2.4 The diocesan responses

The dioceses which gave some evidence of renewal for justice and reconciliation were St Mark the Evangelist, Christ the King and Grahamstown. One of the original priorities of the newly formed Diocese of St Mark the Evangelist was to create effective links between parishes in areas where predominantly black and predominantly white congregations existed in close proximity to one another. The Bishop reported that this idea never really got off the ground. Some white members had stayed away from services or had joined other churches. In one parish the attempt to make this a reality led to the exodus of a large number of white people, 'with their money'. In most parishes some very healthy relationships had been formed, but in a more informal way than had probably been envisaged. There was always the tendency for the relationship to be dominated by white paternalism, because white people in the far northern Transvaal had never learnt to relate to black people in any other way -- they were simply doing the best they could. (Le Feuvre 1991a) There had been some very encouraging developments, despite the fact that the link-parish priority had fallen out of sight. Most of the 'white' congregations also contained 'coloured' and / or Indian members, which led to meaningful interaction. But practically all the 'black' congregations remained exclusively black, due to language differences, the widespread nature of the diocese and the fact that almost all the black congregations were in the 'homelands'.

But the need for greater interaction was widely recognised. (Le Feuvre 1991b) Although a great deal was happening in terms of evangelism, church planting, discipleship and training for ministries, there was the sad realisation that they had inherited an infrastructure but not the financial resources to keep it running. Here as elsewhere, as the External Partners had warned, the mission and ministry of the church was curtailed by lack of money. To some extent this was due to the exodus of white members for political reasons. Clergy had had to be retrenched and commended to other dioceses. The leadership throughout the diocese knew what the solution was, but did not know how to effect it. (Le Feuvre 1991a)

As we have seen, the Diocese of Christ the King saw its call to ministry shaped by the dangers which were part of the daily life of parishioners. They could not meet all the needs which presented themselves. The first synod of the diocese had embraced a programme, 'Building for the Future', which called on parishioners to develop relationships across all the lines which apartheid sought to enforce so that the diocesan family became itself a model of the new society. This flowed into a call to generate facilities -- especially churches, schools and homes -- for the community of the 'new South Africa'. Violence had afflicted the diocese, leading to both compassionate pastoral ministry and a series of attempts at intervention and prevention. Major effort was going into rectifying the remuneration and working conditions of the clergy. Through the inspiration of the Anglican Development Trust, launched by the Bishop of Johannesburg to facilitate the creation of the new dioceses in the southern Transvaal, parishes were increasingly involved in projects which promoted the remaining thrust of the Trust, which

was to develop new ministry. This involved the financial support of projects, people and facilities needed for the ministries, especially new church buildings and clergy houses in rapidly developing new urban areas. The report concluded:

All this activity is balanced by an acute sense of our

failure and the immense needs which are yet to be met. The Diocese experiences rapid urbanisation with the probability of doubling the population of the Diocese in 7 years. We are far from coping with the provision of ministry at an adequate level to meet that growth. We still have no ministry at all in many of the informal settlements around the diocese. Since last September's attack on the hostels in Sebokeng, there has been the beginning of some ministry in the hostels, but this is still minimal in the Vaal townships and virtually non-existent in the vast hostels in that part of the diocese which covers the southern suburbs of Johannesburg, notably George Goch Hostel. (Christ the King 1991a)

The Diocese of Grahamstown was largely rural, with many white farmers and black labourers largely untouched by the prevalent forces of change. Efforts were being made to reach out with, inter alia, literacy programmes, the teaching of basic English and mathematics, co-operative agricultural programmes, and possibly the purchase of a farm on the border of the Ciskei Republic. (Grahamstown 1990) The Rural Development Programme, only recently established (1991) had experienced rapid growth in activity, and a Rural Development Officer had been appointed. (Russell 1991d) The diocese was involved in the Cobongo Rural Resource Centre (funded by PIM), which meant a more rural and a more pro-active involvement for its Justice and Reconciliation wing, and Masibambane, an ecumenical training centre, which had made significant progress in community-based training projects. (Grahamstown 1991b) There was also a deliberate policy of linking parishes across racial lines, not as mere window-dressing but on as deep a level as possible as a form of witness in South Africa. (Grahamstown 1990)

The March 1990 report on PIM in the Diocese of Cape Town said that the Archbishop and other senior clergy had provided leadership in non-violent action, involving many clergy and laity in the struggle for the breaking down of the structures of apartheid, and that this had meant that Anglicans had become leaders in South Africa and that that this in itself had been an inspiration and an in-depth communication with many. They also felt that a much improved 'Good Hope' and the new 'Bishops court Update' were enabling members of the church and those outside to obtain accurate news about what the Archbishop was doing and saying, especially in matters political. (Cape Town 1990) Their Diocesan Consultation in April 1987 had heard the cry from all levels of the church to provide good and up-to-date information on what was happening in church and state, and had resolved to improve the Diocesan newsletter, to encourage person-to-person contact in order to overcome the barriers in church and society, and to improve communication between parishes and also between the parishes and the Diocese. (CPSA 1987a, 3) The May 1991 response listed the current diocesan communications in print, including 'Good Hope, and 'Bishops court Update' (which had been recently established to meet the need for an accurate record of the Archbishop's and the Bishops' statements.) Further, the Archbishop was trying to visit as many parishes as his schedule allowed, and he had started seeing the clergy individually at Bishops court. In 1990 he had held three workshops with 'junior rectors', and he met weekly with the Regional Bishops and the Dean. His Media Secretary had arranged television and radio interviews, and had put out occasional statements to the press. As at Provincial level, the need for good communication was seen

as paramount. (Smith 1991a)

In the Diocese of George training for the ministry and ministry to Xhosa people and newcomers (particularly to the Moss gas industry in Mossel Bay) had proceeded apace, with a large group preparing for the self-supporting ministry, and the appointment of a Xhosa-speaking priest at Mossel Bay. A priest had been appointed to take charge of the social responsibility portfolio, and had been very active in, for example, negotiations over the provision of a high school in Tembalethu. (Damant 1991a) The regional workshops on violence in the Diocese of Natal (see 1.3 above) also tied in with their first diocesan priority, which was the healing of hurts and fears which divided their diocesan family. The bishop's reply did not indicate the extent to which the detail of this priority was addressed. (Nuttall 1991a)

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2.5 PSC 1991

The renewal of the local church for justice and reconciliation depended to a great extent on trained full-time personnel to facilitate it. The Provincial J&R Director reported to PSC 1991 that the escalating violence in South Africa in 1991 had caused the postponement of the planned consultation of CPSA J&R workers, as most of the representatives had wished to remain in their parishes. She made a plea to the CPSA not to retrench full-time J&R workers -- the people who had been doing the work on the ground level -- just when they were most needed, and to make it clear to donor agencies that their support was still vitally necessary. (CPSA 1991e, 2).

As a response to the current state of violence in South Africa, PSC 1991 unanimously agreed to a resolution entitled 'A Weapons Free South Africa', pledging itself to a CPSA programme

of peacemaking focussing on the notion of 'No Weapons Here', calling on members of the CPSA not to own or use dangerous weapons (except for legitimate professional purposes) and seeking to form a broadly based public opinion in favour of the future disarming of the South African population. It also called on South Africa's leaders to create new apolitical police and defence forces and prison service, and to incorporate the principles contained in this resolution in the new constitution and a programme for the progressive disarming of the population after its adoption. PSC urged the dioceses outside the Republic of South Africa to work towards the application of these principles in the neighbouring states, according to local circumstances. (CPSA 1991b, 15f)

PSC was called upon to respond to the situation in the Diocese of Namibia, where morale was low and ministry adversely affected by a set of circumstances which led to the failure to pay the clergy their stipends for many months. The CPSA Stipend Augmentation Monitoring Committee had submitted a report on this to the Synod of Bishops, and the PIM Co-ordinating Committee was asked to consider how best to respond to the financial needs of the Diocese of Namibia. The Committee met, and its proposals on financial aid to the Diocese were accepted by PSC. Dioceses were asked to decide how to assist in the renewal of the clergy in Namibia by giving them the opportunity for retreat and holiday, as well as to assist the Diocese of Namibia in revitalising its ministry. (CPSA 1991b, 10f) The External Partners at the Provincial PIM Consultation had warned of the connected dangers of overstressed clergy and of having to work with limited financial resources. One part of a resolution on stewardship by PSC 1991 was its recognition of the wealth of God-given resources

in the CPSA and the need to maximize and share them. The PIM Coordinating Committee was asked to establish a data-base by taking stock of resources and needs in the Province beginning at parish level through archdeaconries to diocesan and finally to Provincial level. The bishops were asked to review this data base annually at their synod and to encourage the sharing of resources among their dioceses. (CPSA 1991b, 24f)

In the Diocese of Lebombo in Mozambique new ways were being sought to help Christians face the chaotic war situation. A 'peace pastoralia' was evolving, based on the 'prayer of Saint Francis'; peace and reconciliation committees had been established to help people become instruments of Christ's peace -- 'peace antibiotics', to help them welcome refugees home with appropriate material, moral and spiritual help and guidance.

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PSC 1991 agreed in its resolution: 'Justice, Peace and the Integrity of Creation' to adopt the ACC-8 definition of Mission, which added a fifth affirmation to the ACC-6 definition (see Chapter 2, section 9):

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(v) The Mission of the church is to strive to safeguard the integrity of creation, and sustain and renew the life of the earth. (CPSA 1991b, 17)

2.6 Further response from the dioceses

In response to Question 2, which asked whether the church had been mobilised for opposition to apartheid and the building of the new society, the reply from the Diocese of Bloemfontein was: 'Inasfar as we have preached and applied the gospel to our local situation.' The response to questions 3, 4 and 5 which asked whether the church had been equipped for and was meeting the crisis was 'No'. A justice and reconciliation worker had been appointed for a brief period. (Davis 1991)

In his 'Self-Assessment for Priests' the Bishop of George included a section on social concern, asking about the care taken to identify specific needs of the congregation in terms of employment opportunities, identification of exploitation or unfair treatment, involvement in community affairs, and service on local committees (for example, school or hospital boards). He also asked his clergy to evaluate his (the Bishop's) role in building up family life and in social concern. (Damant 1991d) In his Charge he emphasised that the church's witness must make an impact on society. He called for self-examination by the church in this respect, and acknowledged that much of its life seemed irrelevant in the face of the massive social problems around it. It was by faithful, systematic and prayerful study of the Bible, whether alone or in groups, that each Christian came to recognise God's call and know what the Lord required in every situation of conflict and social need.

It is at the grass roots that the church is at its most effective in promoting social justice and discharging obligations of social responsibility. He gave thanks 'whenever one of our people, whether priest or lay person, gets alongside other people to encourage and uplift them in the name of Christ'. He himself wished to encourage such ministry by releasing one of the clergy 'from full-time parish work to devote himself to development and social responsibility work'. (Damant 1991b, 3f)

3. The training of laity and clergy

3.1 PSC November 1987

PSC 1987 resolved:

that the Provincial Department of Training for Ministries, together with educational and training groups in the dioceses undertake the training of the

laity and the clergy in social analysis and in justice and peace issues. (24.4)
that the clergy and laity be trained together as far as possible in the development of basic Christian communities for effective evangelism and renewal in personal and social life. (24.7)

3.2 'Earthing the Vision'

In referring to this call for clergy and laity often to be trained together participants were asked to discuss what it implied about the present state of 'many of our churches' in regard to 'our dependence on clergy rather than the whole congregation'. (Ruddock 1988, 10) Did the church consider the stakes high enough to train its congregations for the challenges they faced -- the Christian struggle against apartheid, and the need for training in social analysis? (Ruddock 1988, 8f)

3.3 Provincial Synod June 1987

In a resolution on theological education in colleges and universities, Synod recognised the need for new models of theological education in a changing world, and especially at this time in the history of southern Africa, and the serious shortage of trained theological educators in the CPSA, and the shortage of money available, and called for a commission to investigate this issue. (CPSA 1989a, 57f)

3.4 The response from the dioceses

The Vision had focussed on training in social analysis and in justice and peace issues. Few of the dioceses mentioned this focus when reporting on training, but spoke mainly of training for ministries within the life of the church and for evangelism.¹⁸

The March 1990 Report on PIM in the Diocese of Cape Town, added to this that the Board of Social Responsibility had run

numerous training events on a diocesan or local level with special emphasis on social analysis and on Basic Christian Communities. This addressed the priority to assist parishes to set up training groups, but the 'Centre for Training Purposes' had not been set up. Nor had the Diocesan Council appointed a full-time director of training, which the Diocesan PIM Assembly had planned for January 1988. The Committee believed that the tradition and organisation of training in the diocese at that time was against such an appointment because policy was that training should be done by as many people as possible in a diocese with such diverse needs. But the Department of Training for Ministries had re-organised itself, had taken programmes into the archdeaconries in 1988, and in 1989 had set up a structure of clergy and lay representatives in the nine archdeaconries to better discover training needs and to arrange and disseminate training at many levels in parishes. Much had been learned from the Provincial Department of Training for Ministries under Edgar Ruddock. (Cape Town 1990)

The Diocese of Bloemfontein had moved in the opposite direction from that suggested by The Vision by dividing its department of Training and Formation into two, one for the training of the laity, the other for the ongoing caring, training, formation, and spirituality among the clergy. (Bloemfontein 1991)

3.5 PSC September 1991

In his paper 'Evangelism and the CPSA: Are we coping with the Decade?' which was presented to PSC, Mike McCoy spoke of the key role which the clergy must play in equipping the church for evangelism, saying that they themselves needed to become

remotivated and re-educated as they rediscovered their role in leading the church in mission. His experience showed him that the most effective way of setting clergy free from bondage to inappropriate models of ministry, and of finding new vision for ministry and mission in the local context, was the holding of local workshops on the mission of the church, involving clergy and lay leaders together. (McCoy 1991a, 24)

3.6 Further response from the dioceses

The Diocese of Bloemfontein's response to question 7 which asks whether laity and clergy were being trained as a matter of priority in social analysis and in justice and peace issues was 'No', but to question 8 the reply was 'Yes' -- the laity were being set free to function properly as the people of God. (Davis 1991)

4. Basic Christian communities

4.1 PSC November 1987

In order to facilitate the implementation of this aspect of 'The Vision', PSC resolved

that the clergy and laity be trained together as far as possible in the development of basic Christian communities for effective evangelism and renewal in personal and social life. (24.7)

4.2 'Earthing the Vision'

A suggestion for discussion was:

Basic Christian Communities encourage real fellowship, practical, relevant Bible Study, the growth of local leadership, and effective social action. Might you want to find out more about these Basic communities, and how they work? How could they help in your situation? (Ruddock 1988, 10)

Participants were encouraged to consider how much of a living community their congregation was. Were they really free to love

and be loved in the fellowship of the church? Were they growing, and did the structures of their church encourage congregational growth to real maturity? Did people feel a deep sense of belonging, to each other, to Christ, and to his world? What were they actually doing to earth their common faith in the life and needs of the world around them? They were told:

Basic Christian Communities are quite simply an attempt to allow these things to come into being in a genuine and relevant way in each local situation. (Ruddock 1988, 11)

Edgar Ruddock, Director of the Department of Training for Ministries, also produced two further documents to help churches to establish basic Christian communities. They were Living Stones -- A discussion guide on the role of small communities within the church (Ruddock 1989a) and Some Guidelines For Establishing Basic Christian Communities. (Ruddock 1989b) Living Stones was intended as a Lent Course for the CPSA in 1989. In the first session participants were to be helped to understand the typical life-cycle of a group. They were then to look at their own parish or church or group and identify this pattern in its life and ask how they could keep in touch with the roots of their faith more effectively. (Ruddock 1989a, 1-4)

The second session dealt with the Biblical teaching on community. Participants were asked to examine their communities in the light of each of these, and to respond creatively. (Ruddock 1989a, 6-8) A key question was:

Is it possible for these characteristics of living community to be properly present in a single large congregation? If not, then where and how can we allow them to come into being? (Ruddock 1989a, 8)

The third session looked at case studies of small communities in Latin America, England, East Africa and southern Africa, the participants being asked to identify the key elements

in them: pastors becoming trainers, the people 'owning' the church and becoming its ministers, their gospel-based commitment to the poor, reaching into the community, including the young, being leaven in society. (Ruddock 1989a, 9-12) The fourth session dealt with the challenge of this study of small communities to the participants: was the group they were in for this study a 'Christian community'? How did it relate to the wider church? Where and how was authority exercised? Was it creative, or did it lead to problems? They were asked to consider in detail this definition formed in Lima, Peru, in 1985:

Typically a basic Christian community is a group of between twelve and fifty people, accompanied occasionally by a priest or pastoral agent, who meet regularly to pray and reflect on their everyday lives in the light of the Bible, and to celebrate their faith. (Ruddock 1989a, 13)

Their agenda was 'our real world ... seen from God's point of view.' Many BCC's had profoundly disturbed and challenged the way things had 'always been done' in the church. 'Basic' could mean either just 'small' or it could refer to those communities which were formed at the base of the power pyramid -- those with the least power or 'say' in church, industry or wider government. Over the years those involved in basic Christian communities had discovered and helped others to find a structure for the church which could help them to become more outward looking, more caring and supportive to one another and those around them, more prophetic, more relevant in their changing contexts (especially among their younger people), more effective in bringing the Bible to life in their context, more representative of all the members (male, female, young and old), more responsible at the local level but still linked to the wider church, more joyful in the celebration of God and his world, more supportive to a ministry

appropriate to their needs, more vulnerable and willing to risk being hurt for the sake of the gospel, and more willing to stand alongside the poorest and least powerful in the wider society. (Ruddock 1989a, 13f) The fifth and final session (Ruddock 1989a, 15f) encouraged participants to say how the qualities found in BCC's could best be developed in their own churches, how effective small groups could become a reality in their situation, and how the ministry of their clergy and parish leaders could best be used to assist this process. They were then to decide what practical action they would like to take about their answers to these questions: what needed to be done, by whom and how? How would they approach their leaders without threatening them, showing that they had a genuine and deep concern for the mission of the church? Were there other groups in their church engaged on the same task, and could they learn from one another and join forces?

Training needs should be identified and appropriate help sought. The Department of Training for Ministries was willing to help. In a postscript a further course was offered to those who wished to continue the life of their group but didn't know how to go about it: Travelling On ('which was written for use in Lent 1987, but was underused as a result of printing difficulties') taught a form of Bible study ideal for use in small Christian communities which encouraged users to look at the relationship between faith and life which would lead to effective, creative and caring activity in the world around them. (Ruddock 1989a, 16)

Some Guidelines was written in response to specific requests for guidance on the process of establishing such communities in the local Anglican parish, and not as a general introduction to

the concept. BCCs could never be imposed, but came into being in a variety of ways -- some almost accidentally, others existing for years without any special label -- but they could be planned, people being introduced to ways of living and 'being church' which would gradually encourage them to think in new ways about coming together in community. The term 'basic Christian community' implied that the community existed at the 'base' -- where people were, that it was specifically Christian (but not unwilling to work with others), and that it would seek to be a loving and accepting community. (Ruddock 1989b, 1f)¹⁹

In a church such as the CPSA great care should be taken to help both leaders and members understand the very different model of church life they were moving towards, and how to adapt and change. Each parish would start from where it was, and this would vary according to its current understanding of ministry and mode of operation. The starting point in the process, if the BCC process was to thrive, was always a 'vision' of what could happen in that particular place: the vision was likely to be for the kingdom rather than the church -- of sharing the reality of God in the totality of his world, of partnership with others in building up the human family in justice, peace and wholeness. The vision could be that of the whole body or one part of it exploring new ways of being God's agents in the world. (Ruddock 1989b, 2f)

The emergence of small groups at the base was not a move towards congregationalism or the breaking up of the unity of the catholic church -- rather as an exciting way into a new concept of the universal church based on consent and common values and goals rather than on rigid authority and top-heavy bureaucracy. (Ruddock 1989b, 4-12)

In addition to the flow chart referred to above, there was a diagram which illustrated some of the connections between the BCC and the wider church and world, indicating some of the possibilities and some of the areas of parish life which needed to be looked at carefully if the BCC model was to be developed. In conclusion, further details and help were offered by the 'Basic Christian Communities Project' at the Provincial Training Office in Swaziland, which was also most keen to hear from groups or parishes in the CPSA who were working on local versions of the BCC model. (Ruddock 1989b, 12, 14)

4.3 Provincial Synod June 1989

Synod did not consider this, despite its importance to the PIM Consultation and the need for the CPSA to make decisions to effect its implementation.

4.4 The response from the dioceses

The only diocese to mention this was St Mark the Evangelist where some teaching had been given on the whole subject of basic communities and their usefulness for ministry. The Department of Training for Ministries had been putting together material on this subject, and two priests had been sent overseas to study basic communities as instruments for church growth and Christian education. As a result of their experience the use of basic communities had been growing in various parts of the diocese. People's understanding of the use and purpose of such groups varied in different places, but this variety had been seen as an enriching principle, and uniformity was not sought. Missionaries from the Diocese of Singapore had made use of basic communities as evangelistic tools in remote rural areas. They had also

pioneered the education and training of lay leaders for basic communities in the diocese as a whole. (Le Feuvre 1991b)

The response from the the Diocese of Cape Town stated that one area of concern was the developing of new areas where the population had expanded and where there had been an influx of new people. Arising out of this was the possibility of new ministries, the exploration of the idea of 'community priests', and the involvement of lay people in community building. The Diocesan Chapter was engaged in strategic planning. (Smith 1991a)

4.5 PSC September 1991

In his paper 'Evangelism in the CPSA: Are we coping with the Decade?', Mike McCoy called for a renewed focus on the local church as the true centre of mission. The local church was seen by many as the bottom of the pile in importance and status, but this attitude should be corrected: it was not the 'bottom' but the 'base' for mission, and needed honouring as such if the church was to be renewed for mission. The Revd Edgar Ruddock, Director of Training in Ministries until his departure in 1990, had led several valuable workshops on basic Christian communities during 1989 and 1990, and dioceses which had sent resource people to participate in these should ask them how they were using their skills. The CPSA should also find ways to continue such training if it was not to revert to outdated models of church life. (McCoy 1991a, 3)

4.6 Further response from the dioceses

The response from the Diocese of Bloemfontein to Question 9 about BCCs and the training of laity and clergy together in this model of church life was 'Yes', as they saw the parish as the basic Christian community, (Davis 1991) which reveals a

misunderstanding of the concept: given the size and structure of most parishes they could not function as BCCs as envisaged by The Vision and described in this section.

5. Penitence and restitution

5.1 PSC November 1987

PSC resolved:

that the healing and rehabilitation of those hurt, broken or brutalised by our society, and the securing and stabilising of family life, be set as a major concern.' (CPSA 1989c, 24.8)

5.2 'Earthing the Vision'

Participants were to be asked to discuss: 'There will be no real peace without costly penitence within and beyond the church.'
(Ruddock 1988, 8)

5.3 Provincial Synod June 1987

Nothing in the Archbishop's Charge or the Synod resolutions pointed specifically to the church's need to express penitence, and no mention was made of the 'costly penitence and restitution' by apartheid's beneficiaries, including the church itself. Here an opportunity was lost. The most authoritative body of the CPSA directed its attention to the sins of the South African nation and its government (as we have seen earlier in this chapter) but not to its own sins. It called for action for the eradication of apartheid and its effects by the world but not by the church. No proposal dealt with the church's need to make costly restitution. There are certain decisions which Provincial Synod alone can make, and the next similar opportunity would arise four and a half years after The Vision had been given.

5.4 The response from the dioceses

There was no mention of the call to penitence and restitution in any of the replies received, but a pamphlet published by Bishop David Russell of Grahamstown, 'Called to be evangelists ..' dealt with this in some detail. (Russell 1990, 5-7) In a section 'Calling to Repentance and Conversion' he said that Jesus came to free people from sin and evil, and they could find this freedom only by coming to him in penitence. This was also true if there was to be healing and wholeness for the brokenness and division of the nation. White people shared a solidarity in the sin of cruel discrimination against black people. There would be no deep reconciliation and therefore no genuine peace until the sins of history were recognised, acknowledged, confessed and repented of. The work of evangelism must include as one of its vital dimensions the call to corporate repentance, appropriated at a deep individual level. If people could humble themselves and acknowledge these sins of their past they would experience the power of the Spirit.

In another context, amidst the tragic violence and in the pathological participation of many in the frightful killings and burnings of people, there was also the need for repentance by those who were guiltily involved. Only through such repentance would people find God's mercy, forgiveness and new life.

Those who repented made reparation where possible. Where possible their neighbours should be restored to their share of the land. This was a deeply complex issue, but absolutely fundamental to 'the things which make for peace', an issue which evangelists of God's reconciling gospel should help people to face with courageous honesty and humility. Contemporary evangelists would find that as they sought to preach the gospel,

however lovingly, that there would be those who were angered and who rejected the message of repentance for the sins of the past as well as for their present sins of prejudice, intolerance, greed and exploitation. It was part of the message to call people to share their wealth and their land. It all in fact belonged to God, and it was his intention that people learned to share and be set free in the Spirit from selfish possessiveness. For many this was not a comfortable word.

The saving truth is often, at first, the frightening and unacceptable truth, the disturbing, cutting sword of the Spirit. It is only later that it is found in fact to be healing, and finally freeing and comforting. ...

We must be discerning and hear how God may be wanting us to convey this message in our land today. (Russell 1990, 7)

5.5 PSC September 1991

In her report to PSC 1991 Mashinini spoke of the urgent need for 'empowering reconciliation' in the face of the systematic violence of apartheid and current physical violence by training people in skills for handling conflict, mediation and negotiation: Christian forgiveness expressed in the love of enemies.

We do not seem to realise that nothing, not power politics, not self-interest, is more important than restoring peace. Can we achieve this in our country? ... Lawrence Westscher in 'A Miracle A Universe' writes: 'One cannot simply cover up everything, there must be some acknowledgement of past evils'. People don't necessarily insist that the former torturers go to jail. There has been enough of jail; but they do want to see the truth established. Why, then, this need to risk everything to render that knowledge explicit?

The situation would be transformed when the truth was made public and acknowledged with penitence. (CPSA 1991e, 4f) Ms Mashinini urged the church to deal with the Rustenburg Declaration in full and to understand its contents, 'and not just the confession'.

(CPSA 1991e, 8)

The question of penitence and restitution on the part of those who benefit from apartheid, including the church itself, had been highlighted a year earlier, almost exactly three years after the CPSA PIM Consultation, at the National Conference of Churches in South Africa which met in Rustenburg in the Transvaal from 5th to 9th November 1990. All the major churches and church organisations were represented -- this was probably the most representative Christian gathering in the history of the South African Church. The 230 representatives of ninety-seven denominations and forty organisations produced the Rustenburg Declaration which contained a comprehensive confession calling the policy of apartheid sinful, heretical, disobedient to God, and evil. (Rustenburg 1990, 2.2)

We know that without genuine repentance and practical restitution we do not appropriate God's forgiveness and that without justice true reconciliation between people is impossible. We also know that this process must begin with a penitent church. (Rustenburg 1990, 2.4)

We therefore confess that we have in different ways practised, supported, permitted or refused to resist apartheid. (Rustenburg 1990, 2.5)

The confession was followed by a declaration to the church, calling for an end to apartheid in its life; to the Nation, calling for a renunciation of its sin and a commitment to nation building; to political leaders, calling for the repeal of all apartheid legislation, indemnity for political exiles, the release of political prisoners and the return of property confiscated from banned organisations; and to the world-wide church, expressing gratitude for loving care, confrontation, prayer, support and solidarity and asking them 'to continue to stand with us'. (Rustenburg 1991, 3)

There was then an affirmation which highlighted the need for

justice, a right relationship between church and state, a new constitution based on biblical ethical values, and peace through the removal of causes of violence and a positive peacemaking response to violence. Finally there was a promise of restitution and commitment to action. This included the church examining its land ownership and working for the return of all land expropriated from relocated families, the opening of church schools to all, relevant prayer, the education of church members to equip them for a better understanding of their mission in South Africa, co-operation in programmes for the welcoming and rehabilitation of exiles, working towards a just economic order, and affirmative action in relation to women's rights. (Rustenburg 1990, 4, 5)

The December 1990 edition of NIR News reported on the Conference. Archbishop Desmond Tutu was one of the five main speakers, and other members of the CPSA were among the organisers and participants of this fully representative ecumenical event. NIR News described the confession made by Prof WD Jonker on behalf of the NGK as 'the watershed event of the Conference', following which 'Desmond Tutu spontaneously rose to receive the confession and offer forgiveness'. Although questions arose later about the former's right to make this confession on behalf of his brethren and the latter's right to receive it, this was a powerful symbolic act not only for the Conference but for the South African church and nation. (NIR 1990)

As we saw in 1.4 above the Bishop of Namibia told PSC 1991 of their nation's 'beautiful birth' and the consequent need for reconciliation if the nation was to survive, of the government's programme which urged all Namibians to forgive the past actions

of others, leave the past behind, and go forward together. Walls of division were beginning to crumble, but this would take time. There were unruly groups and individuals, but the majority wanted reconciliation.¹³

5.6 Further response from the dioceses

In response to Questions 10 and 11 on penitence and restitution, the Diocese of Bloemfintein's response was 'No'. (Davis 1991)

6. Effective evangelism

6.1 PSC November 1987

PSC 1987 resolved that the clergy and laity be trained in the development of basic Christian communities for effective evangelism and renewal in personal and social life. (24.7)

6.2 'Earthing The Vision'

Participants were to be asked to consider what The Vision was implying about evangelism in the CPSA. They were also to be reminded that the functions of the Parish Council included the consideration of matters affecting evangelism. (Ruddock 1988, 9f)

6.3 Provincial Synod June 1989

The PIM Vision's description of 'effective evangelism' was 'the proclamation of the full saving action of Christ, a call to commitment to the values of the kingdom of God, and the effecting of unity with God and creation in every area of life'. The resolution of Synod on the Decade of Evangelism expressed many of the same concerns and exhorted the bishops to lead the church in applying itself to their fulfilment: it recognised evangelism -- 'making Christ known to the people of his world' -- as the primary task of the church, and resolved that the CPSA should participate in the Decade of Evangelism from 1990 to 2000, co-

operating wherever possible with other Christians. (CPSA 1989a, 69f) The full implementation of this Resolution in the region would be virtually synonymous with the fulfilment of The Vision -- provided that 'evangelism' was understood in its fullest dimension, as spelled out in the Lambeth 1988 Report in its Mission and Ministry section, paragraphs 14 to 23. (Lambeth 1988, 32-35)

Synod gave thanks for the formation of the new Diocese of St Mark the Evangelist in the far northern Transvaal, and for the presence of its representatives for the first time. (CPSA 1989a, 52) The region where it was situated had been identified as particularly in need of evangelisation, and the motive for the formation of a new diocese was primarily the work of evangelism there. The Diocese was named accordingly. The Archbishop had paid tribute in his Charge to those responsible for its inauguration, and looked forward to the multiplication of the Diocese of Johannesburg the following year. (CPSA 1989a, 19)

6.4 The response of the dioceses

In the Diocese of Cape Town the Decade of Evangelism had added a new dimension 'in both the understanding and the implementation of the priorities' and so training too had to take account of this phenomenon. (Smith 1991a) This brief comment did not mention the Diocesan Conference on Evangelism in June 1990, an event which brought together the clergy and lay representatives of all the parishes. There were addresses, workshops and briefer inputs on a wide variety of subjects, the undoubted highlight being the address by Fr Albert Nolan of the Institute for Contextual Theology in Johannesburg, 'Evangelism, mission and evangelization' (Nolan 1990) which was given the only prolonged

and standing ovation of the conference, not simply because an eminent Roman Catholic theologian had the grace to begin his address thus:

The richness of the Anglican theological heritage is that it brings together, in one communion of Christians, three theological traditions: the Catholic, the Evangelical, and the Ecumenical. ... to combine the three, and to benefit from the strengths of all three ... is not always easy. It requires some clear theological analysis and reflection to do it effectively. (Nolan 1990, 3)

After describing the Evangelical tradition in terms of evangelism, the ecumenical in terms of mission and the catholic in terms of evangelization, he spoke of the comprehensive meaning of the word 'salvation': it encompassed the soul, the body, society and the environment. Evangelisation included the whole process of salvation, and evangelism was the proclamation of this. First, the coming of God's kingdom today must be announced, and to do this, sin -- 'the actual sins people commit in South Africa today, including the sins of racism, injustice, oppression, greed, avarice, destruction of the environment, and so on' -- must be denounced. Second, the fact that God was saving humankind from this sin must be proclaimed from the rooftops, and especially that this was happening today. The Lordship of Christ today meant that God was at work today in the present situation for the salvation of souls, bodies, society and the environment. This meant that there was hope:

hope that my sins can be forgiven, hope for the world, for South Africa, for the environment, and all the rest, because of God and what God did in Jesus Christ. I think that can come across as good news. (Nolan 1990, 11)

There must be personal repentance, conversion and commitment to Christ and his kingdom, and also involvement in God's plan for the whole world, its total salvation. If the gospel was preached

in this way, the church's evangelism would be more fully integrated with its mission.

It will all be the same work: working for justice, preaching, and everything else, because we shall be able to see it all as part of God's great project to redeem the world and to establish God's reign on earth. (Nolan 1990, 11f)

This address, more than anything else at the Conference, reflected the holistic spirit of The Vision. Its reception was an indication that the Diocese was ready to hear it, and should have been a helpful clue for the focus of Conference follow-up, consolidation and ongoing planning. Unfortunately, as always there were so many other priorities demanding attention that the diocese then moved on to the next matter and lost the momentum thus given and so enthusiastically, but only momentarily, received. These comments, and the description of the Conference, are included here only because the author was present at it as a member of the Diocese of Cape Town. This highlights the fact that the responses received from the dioceses were by no means a reflection of all that was happening in fulfilment of 'The Vision', and underlines the seriousness of the failure of PSC 1991 in not receiving reports on the PIM process from the dioceses. At no point since Modderpoort 1987 would the CPSA have taken stock of progress made in implementing The Vision, and have redefined its pastoral plan and mission statement in the light of important changes in the southern African situation and in preparation for Provincial Synod 1992.

In response to the challenge of the Decade of Evangelism the Diocese of Grahamstown had a committee with the responsibility of involving parishes in the work of evangelism. Their short-term goal was to involve the members in the practical down-to-earth

ministry of bringing Jesus to others by showing and sharing the loving concern of the Lord for them with sensitivity and discernment, humbly and faithfully reaching out. Parishioners were encouraged to visit people they wouldn't normally call on, and in particular to make every effort to cross the traditional South African barriers. Link parishes would help to provide an opportunity for this. There was to be a Sunday School thrust as well. Every parish in the Diocese was to plan and hold an evangelistic mission before Advent 1992, the purpose of which was to bring people to Jesus and Jesus to the people. (Grahamstown 1991a)

This last phrase was a keynote of a booklet entitled Called to be evangelists ... which Bishop Russell wrote and published in the hope that it might help individuals and parish groups to reflect on the meaning of evangelism and be both a means of encouragement and a challenge to members of the church. The Diocese had held a fully representative Conference on Evangelism in July 1990, from which those who attended had returned home with a firm commitment to build teams for the work of evangelism in their parishes and in the wider community. (Russell 1990, ii)

Evangelism was concerned both with those who had never heard of Jesus or encountered him, and with renewing and deepening the relationship with him of those who had. Christ was not only to be acknowledged but obeyed and followed, and all people and the whole of life were to be brought under the lordship of Christ for healing and transformation. Anachronistic false dichotomies should be avoided, for example: changing individuals versus changing societies, individual sin vs structural evil, faith vs works, the Bible vs tradition and the sacraments, low church vs high church, Evangelical vs Catholic, Bible Christians vs

Ecumenical Christians. (Russell 1990, 1ff) We saw in 5.4 above that he saw evangelism as including the call to individuals and society to repentance and reparation, and the pain that this would involve for evangelists. After reflecting on all that was involved in the work of evangelism, they would find themselves with a strong sense of inadequacy. This was entirely appropriate, and only then could God send them out in his grace and power. A crucial quality in the evangelist was the recognition of their own need for ministry and forgiveness. The key lay in caring for one another and nurturing a sense of belonging within the Body: if they were to be instruments of God's reconciling love in the current situation, then in their evangelism they must reach out and become bridges across the divides -- from black to white, white to black, person to person, across traditional divides -- and so be involved in a process of mutual evangelisation, being ministered to as they ministered, being enriched through this reaching out to share with one another in the gospel. (Russell 1990, 5-10)

The Bishop of St Mark the Evangelist reported that a new emphasis in pioneer evangelism had developed, for a number of reasons: theirs was the most underevangelised diocese in the CPSA, in the most unevangelised part of South Africa; the dawning awareness by the clergy and lay leadership within the parishes of the number of non-Christian people within their parishes; the involvement of the Diocese of Singapore, with its very strong emphases on renewal and evangelism, in the life of the Diocese; the declaration of the Decade of Evangelism; and 'probably least' the emphasis of their Bishop. Evangelism, church planting, discipleship and training were all discussed regularly as a

package at their clergy and diocesan meetings. (Le Feuvre 1991a) The missionaries from Singapore had worked mainly in the area of primary and pioneer evangelism as well as 'awakening in new converts the vision of the fulness that God wants from them in every department of life'. (Le Feuvre 1991b) Natal, George and Swaziland reported on commitment to evangelism.²⁰

In stark contrast to the holistic view of evangelism -- we may call it evangelisation -- of Bishop David Russell's booklet is the individualistic view of the manual Personal Evangelism -- A Manual of Practical Instructions by Bishop Jacob Dlamini of St John's. (Dlamini) It is light years away from the major concern and spirituality of The Vision, but was published, advertised and distributed by the CPSA.²¹

The Diocese of Bloemfontein had conducted its PIM meetings 'in the spirit of the church's mission, to bring people to a new Christ-relationship with God'. Soon afterwards came the Lambeth 1988 recommendation of a Decade of Evangelism, involvement in which they saw as a natural progression from their PIM priorities. (Bloemfontein 1991) By acknowledging that it found the focus of The Vision 'sad', and that the diocese was scarcely touched by it, Bloemfontein had indicated that its interpretation of evangelism was very different from the 'effective evangelism' of The Vision. They seemed to see evangelism mainly in terms of the individual and personal, as their response implied with its emphasis on 'programmes for conversion and renewal of a Christ filled vision of God', which would 'give birth to new attitudes to relationships, money and worship' and include a particular focus on young people 'as an area for mission'. (Bloemfontein 1991)

6.5 'Good News People'

When McCoy was drawn into the discussions of the Diocese of Cape Town's Decade of Evangelism Committee which led to the arranging of their Conference, he was prompted to write Good News People, a handbook for Anglicans in the Decade of Evangelism. It was completed in September 1990 and published later the same year. (McCoy 1990, 2, 6f) In it he begins by saying that evangelism is not generally speaking the strong point of the Anglican Church, which needs to make the 'massive shift' from a pastoral to a mission focus. (McCoy 1990, 9-14)

His definitions of evangelism share Nolan's and the PIM Vision's breadth and wholeness.²² Few in the CPSA manage to do this kind of balanced evangelism, and the church needs to examine its life accordingly. Evangelism should be seen in the context of the whole life of the church, its worship, ministry and mission. (McCoy 1990, 14-31) There follow chapters applying these concepts in terms of evangelism in the parish, and in southern Africa with its very diverse contexts ('what is good news for some is bad news for others') as the region copes with the devastating effects of apartheid. (McCoy 1990, 32-49)

He goes on to speak of evangelism and faith development in both individuals and congregations who grow from being 'loyal sheep' to becoming 'good news people'. (McCoy 1990, 50-60, 104-109) The church needs to re-examine its liturgy if it is to be an evangelistic tool, and the bishops need to be set free to perform their apostolic function -- there is much in Anglicanism which makes for a strong evangelistic witness, and this needs to be used to develop a style that can be shared with the rest of the Body of Christ in the task of evangelising the world. (McCoy 1990, 71-90)

The final chapter speaks of evangelism in action, quoting the seven guidelines given by the Primates of the Anglican Communion: to approach the Decade not as a terminal point but a beginning; to discover and use distinctive Anglican gifts; to seek to work co-operatively with Christians of other churches; to focus on persons not programmes; to focus on the local not the universal; to learn from each other in different contexts; to use the laity, the frontline missionaries of the church. (McCoy 1990, 91, 110f)

The contemporary evangelistic methods being used by Anglicans in Mozambique, to whom Good News People is dedicated, (McCoy 1990, 23) correspond with New Testament practice. The contemporary message is one of both corporate and personal salvation:

If we proclaim the kingdom without the cross of Christ, we end up struggling for justice here and now without the hope of salvation at the end for the lost. But if we proclaim the cross without the kingdom, we are only engaged in a private search for otherworldly salvation without hope for justice for the poor now. (McCoy 1990, 94-97)

In his Preface to 'Good News People' Bishop Dinis Sengulane of Lebombo expresses the hope that it would be widely used and profoundly implemented because it would challenge, inspire and lead to evangelism. (McCoy 1990, 5) The book was being widely used in the CPSA and beyond within a year of its publication, and an ecumenical edition was being planned. (CPSA 1991e, 9f)

6.6 PSC September 1991

The Synod of Bishops in their report to PSC 1991 said that they wished to stimulate response to the Decade of Evangelism in whatever way they could. At their request Bishop Eric Pike, Suffragan of Grahamstown, had attended a WCC-sponsored School on Evangelism in Scotland earlier in the year, and they had asked him to develop a workshop model which, after being tried out in

his own diocese, could be made available for use elsewhere in the Province. (CPSA 1991h)

In his proposal to PSC 1991 for the formation of the Anglican Mission Intitute, McCoy reported that the Department of Mission had changed its focus largely as a result of the advent of the Decade of Evangelism and the demands made by parishes and dioceses seeking help in responding to the call. (McCoy 1991c, 1f) The Synod of Bishops in 1989 had asked him 'to keep an eye on the Decade of Evangelism in the CPSA', and this had very largely set the agenda for his work during the past year. He had taken part in diocesan conferences, clergy schools, diocesan and regional planning meetings, training courses, ecumenical gatherings and parish workshops. These last had been the most rewarding of all, bringing him into close contact with local churches, the centres of local mission, and giving him 'a sense of where the church is -- and where God calls it to be.' (CPSA 1991e, 9) He saw the formation of the AMI as confirmation of the CPSA's commitment to the Decade beyond the closing down of the CPSA Mission Office. One of the tasks of the AMI would be 'making educational and training resources available to the local church, especially in relation to the Decade of Evangelism'. (McCoy 1991c, 4f)

A document which indicates where the CPSA stood with regard to evangelism, and where it hoped to be, is McCoy's 'Evangelism in the CPSA: Are we coping with the Decade?', a reflection on the deeper questions which a concern for evangelism raised if the church wished to take seriously the Lambeth 1988 call to make 'a massive shift to a "mission" orientation'. These were fundamental questions about the nature of the gospel and the

church which proclaimed it. The centrality of mission to the church's existence could not be over-emphasised, but with notable exceptions Anglicans had not shown themselves to be serious mission thinkers. 'Our origins in the national Church of England partly explain this gap in our theology.' The ACC had played a key role in helping Anglicans to think about mission, mainly through the reports on their meetings and through MISAG. In the CPSA dimensions of mission had been powerfully present in witnessing to God's justice over several decades in response to contextual demands. But, apart perhaps from the 1987 PIM Vision, there had not been an overall mission policy, probably because of a failure to grapple adequately with the theology of mission. (McCoy, 1991a, 21f)

McCoy's general impression from visiting dioceses and parishes of the CPSA was that most were a long way from engaging in the kind of evangelism envisaged by Lambeth 1988. Because of a lack of mission awareness, Anglican people were not sufficiently confident of their faith, and the structures were not ready for outreach and growth. Many Anglicans were nervous of or even hostile to the notion of 'evangelism' -- with good reason. So the immediate focus should be not on finding general theological principles or evolving specific strategies and methods, but rather (as Raymond Fung of the WCC suggested) on encouraging attitudes which were open to evangelism.

Much of my time and energy is given to rescuing the word 'evangelism' for Anglican use. This needs to be a continuing focus at parish and diocesan level. There is a genuine openness in many places to exploring what evangelism means for us in our context, and to taking it seriously. (McCoy 1991a, 22)

If the right attitudes were to be fostered, there was a need to work vigorously towards renewal of the people of God so that its

worship and ministry were expressions of its mission. This meant a renewed focus on the local church as the centre of mission, the diocesan and Provincial role being to encourage and facilitate local mission initiative. The clergy were key to equipping the church for evangelism, but many seemed to be low in morale and lacking in a sense of purpose and direction. McCoy's experience was that local workshops on mission involving both clergy and laity were among the more effective ways of setting clergy free from bondage to inappropriate models of ministry, and of finding new vision for ministry and mission in the local context. (McCoy 1991a, 23f)

The CPSA, like other mainline churches, tended towards decline rather than growth. Indications of this were static membership, low sense of community, poor giving, a preoccupation with survival and maintenance rather than mission, declining vocations and role confusion among the clergy. Many of the parishes were in no condition to proclaim good news or to receive new members. Effective evangelism could happen only when the church was reconstructed from the base upwards, as community rather than institution. The smaller the Provincial Resource Team, the greater the need for the dioceses to develop their own resources and to share them Provincially. (McCoy 1991a, 23f)

'Evangelism' was a discredited word in oppressed and marginalised communities, and needed to be freed of its negative connotations, and Anglican people, especially the clergy, helped to rediscover the full biblical content of 'announcing the good news'. The rediscovery of the kingdom of God as the good news we announce was the key to renewal in mission and so in evangelism. This focus helped to integrate the messages of personal salvation, compassionate service and social transformation into

the wholeness of mission -- as Jesus himself did. The bewilderment, anguish, pain and death brought by the current violence was a challenge to the church as the herald of God's peace, and a mission issue because it mocked the message of 'good news' -- unless the church could find ways of proclaiming the kingdom of God in such a way that, through its commitment to peace with justice, people could experience the good news in tangible ways. (McCoy 1991a, 24f)

Church leaders in southern Africa are courageously working for the kingdom in these days, seeking to craft peace in apparently hopeless situations of conflict. But many of our people -- Anglicans on the ground -- lack the biblical and spiritual resources for coping with violence and the upheavals of societies in transition. A recovery of the kingdom theme in church life and in everyday discipleship would give them the key to understanding, and creatively engaging with, this time of trial. (McCoy 1991a, 25)

The Diocese of Lebombo was involved in the Decade of Evangelism, 'possessed by the spirit of evangelism'. They had answered a call from Angola to help build and normalise the church in their post-war situation and so strengthen the Anglicans there. The Bishop and others had established local churches there and were training Angolan ordinands in Mozambique. ¹³ PSC affirmed this enterprising work carried out in very difficult circumstances. (CPSA 1991b, 26)

The Anglican Students' Federation and the Provincial Youth Council both reported on commitments made to involving young people in the Decade of Evangelism. (Pilusa 1991; CPSA 1991f) The ASF had agreed to make evangelism its priority for the coming year. The decade had been largely ignored by young people because the word 'evangelism' had many negative connotations for those from poor and oppressed communities, which meant that they received it with extreme reservation. They needed to review the

concept and discover what it meant in their context, and to encourage a positive attitude. The Decade of Evangelism would be fully meaningful to the church as a whole only if the young were drawn in and encouraged to participate in the spread of the gospel. 'Evangelism' would be the theme of their 1992 Conference when it would be discussed in depth. PSC was asked to make funds available so that the project could be a success. (Pilusa 1991)

6.7 Further response from the dioceses

The Diocese of Bloemfontein's response to question 12 which asked whether the church was engaged in effective evangelism (as defined in The Vision) was: 'Yes'. (Davis 1991)

7. Ecumenical co-operation

7.1 PSC November 1987

PSC 1987 resolved:

that dioceses encourage and challenge congregations to participate in this mission for justice and reconciliation ... on an ecumenical basis. (24.6)

that attention be given to engaging in dialogue with Afrikaner Christians in co-operation with other 'English-speaking' churches.' (CPSA 1989c, 24.18)

7.2 'Earthing The Vision'

Participants were asked to identify what the final paragraph of The Vision said about ecumenism, and also to consider Magoba's ecumenical reflection as found in the Appendix to the PIM Report, noting his use of Galatians 2:8-10 with reference to partnership -- which had 'implications for our partnership with one another, with our sisters and brothers in different denominations, and, of course, with God'. (Ruddock 1988, 13)

7.3 Provincial Synod June 1989

In keeping with the spirit of the PIM process, with its essential ingredient of overseas and ecumenical Partners, Synod was greatly enriched by the presence of a number of invited guests who brought an ecumenical and Communion-wide atmosphere to the event -- vitally important in the currently divided and isolated situation.²⁴

Lambeth 1988 was often referred to in Synod motions and debates, and was given prominence in the Charge. The Archbishop also mentioned the meeting of Anglican Archbishops of Africa, and announced that the next Council of Anglican Provinces of Africa and meeting of Archbishops of Africa and also the next ACC meeting would all be held in the Province. Synod received the report on the Anglican Primates' 1989 meeting, also referred to in the Charge, and, inter alia, expressed the commitment of the CPSA to the Anglican Communion. (CPSA 1989a, 31, 62)

There was nothing about ecumenical co-operation in the Archbishop's Charge, but there were two resolutions of Synod which were relevant to this aspect of The Vision: Synod called for continued dialogue with the Roman Catholic Church both internationally and locally in the southern African context which could draw our two churches even closer in our life and witness as disciples of Christ. (CPSA 1989a, 62) Synod committed the CPSA to the ongoing search for the unity of the church according to the will of Christ, and to the work of the CUC in seeking the unity of its member churches. Synod took the step of recognising as communicant members of the CPSA, without requiring any further sacramental rite, those communicant members of the covenanting churches who desired admission. (CPSA 1989a, 64)

7.4 The response of the dioceses

The Diocese of Grahamstown belonged to the two regional councils of the South African Council of Churches within its borders, on which clergy of the diocese served in executive capacities. Through these structures it had been possible for churches in the area to act together on a number of issues, for example the crisis in education, in which regard an approach was being made to local white government schools to open their doors to pupils of other races. As we saw in 2.3 above, Grahamstown's 'Masibambane' training centre was an ecumenical project which had made significant progress. (Grahamstown 1991b)

The Diocese of Lesotho had tried to strengthen the Christian Council of Lesotho (CCL) by appointing people to the various commissions and by allowing one of their clergy to be elected chairman. They had been heavily involved through their diocesan Bishop and other clergy in ecumenical conferences of church leaders. The co-operation with the Roman Catholic Church in the training of ordinands had continued as far as was possible. The hoped-for Consultation of the CCL to affirm its current worthwhile projects and to consider social issues of common concern did not materialise because of the many problems they were experiencing. They were active in the CCL Migrant Labour Commission. (Nestor 1991) In Natal the priority emerging from the 1991 evaluation meeting had been 'reconstruction' in a broken society which the Bishop described as a 'huge challenge', adding that it was fortunate that there were others, like Diakonia, a local ecumenical agency, with similar aims. (Nuttall 1991a) The Council for the Religious Communities had asked all religious communities to be aware of the necessity for ecumenical contacts at a local level. (Erson 1991)

7.5 PSC September 1991

The reports of the Directors of J&R and Mission to PSC 1991 indicated that the CPSA was extensively involved ecumenically at Provincial level.²⁵ The CPSA continued to be a participant in the Federal Theological College in Pietermaritzburg, and PSC 1991 received the President's annual report to his Council, which included a very moving account of the life of the College during the violence of 1990. Radical changes were taking place in the structure and life of the College. (Wing 1991)

In his paper 'Evangelism in the CPSA' McCoy said that Christian division was a stumbling block to effective witness at the local level. As the Primates of the Anglican Communion emphasised in Cyprus in April 1989, 'we must seek to work co-operatively with Christians of other churches, many of whom are also calling for a Decade of Evangelism'. Christian unity was necessary for mission, as it was part of Christian witness (John 17:23). Engagement in mission was also a way of discovering how much Christians of different traditions needed one another. 'The Spirit who unites us is also the Spirit who sends us out for mission in Christ's way.' Parishes needed practical guidelines for working with other churches in mission. (McCoy 1991a, 5)

Bishop Duncan Buchanan of Johannesburg and Bishop Philip Russell reported to PSC 1991 on their participation, with three other members of the CPSA, in the WCC World Assembly in Canberra, Australia, in February 1991. They spoke of their sense of wonder at being part of such a rich and representative body of Christians, of the sense of the church being a world-wide family, of the beauty and splendour of the worship, of the deep insights and theological expertise in the debates, of the frustration as a

too-large body tried to reach a common mind on great issues of the day, and of the sad politicking when it came to elections to the Central Committee. (Buchanan 1991c) Bishop Russell reminded PSC of the enormously long way the churches had travelled in the quest for unity, and both spoke of the wonderful worship at Canberra.²⁶

PSC 1991 re-iterated its commitment to the CUC, appointing CPSA representatives to all its Committees, and breaking new ground in requesting the Bishops of the Province to be facilitators in the establishing of diocesan and regional branches of the CUC in order to work towards the implementation of the covenant relationship and to work towards the opening up of the Covenant to other churches not presently members of the CUC. (CPSA 1991b, 13f) PSC 1991 also expressed its continued commitment to the SACC, appointing CPSA representatives to its National Committees and Divisions and to the National Conference. (CPSA 1991b, 14f) Greetings were sent to staff members of the SACC, with the assurance of love, prayer and ongoing support

during this difficult time of restructuring. PSC continues to thank God for all that the SACC has stood for over the years, and believes that it will continue to play a significant part as we work for the peace of God in our land. (CPSA 1991b, 24)

PSC 1991 welcomed the initiative of the Rustenburg Conference of November 1990, believing that it contributed to the breaking down of fear and suspicion in southern Africa and that follow-up consultations would be useful in promoting peace and unity, and requested the CPSA representatives on the on-going committees to continue to play as active a part as possible in helping people to accept the need for repentance and restitution. (CPSA 1991b, 15)

The report of the PIM Co-ordinating Committee spoke of a meeting which had taken place between leaders of the CPSA and the DRC. It had been conducted in a cordial spirit and with a sense of seeking reconciliation. (CPSA 1991g, 3)

In motivating to PSC 1991 the formation of the Anglican Mission Institute, McCoy said that the inclusion of the word 'Anglican' was not intended to signal isolation or denominationalism. If it were to be included in the title, it would be only because AMI would work from an Anglican base and bring Anglican perspectives to bear on mission: 'It is God's mission, not ours. Mission and unity are therefore inseparable.' (McCoy 1991c, 3)

One of the tasks of the AMI was to maintain and develop ecumenical links, especially with mission agencies and personnel of other churches and with the appropriate departments of bodies like the SACC, to maintain or develop contact with mission agencies elsewhere in the Anglican Communion, and with the mission staff of the ACC and of regional and international ecumenical bodies such as the WCC's Commission for World Mission and Evangelism and the Lausanne Movement. (McCoy 1991c, 5) There was at that stage no certainty that PSC would agree to the formation of the AMI, and so the proposal concluded with the suggestion of a possible alternative: The proposal so far was for an institute entirely within the CPSA, but a more radical solution would be to set up a joint mission resource body with our partners in the CUC. The Methodist Church was looking hard at its existing Mission and Evangelism Department, and the the Congregational Church was planning to create one.

There are many points in favour of taking the ecumenical path. There are also drawbacks, largely because denominational blinkers cause suspicion about ecumenical

initiatives. But I raise the possibility because so many of our churches (not only within the CUC or even the SACC) are reaching crossroads in their thinking about mission.

Mission is the one dimension of the church's life which can least be done, either in good conscience or with any authenticity, by a divided church. Perhaps this is the kairos: now may be the time to seek effective ecumenical structures (even on a limited scale) which can serve us in proclaiming the kingdom of God. But even if now is not the time, a key part of AMI's work must be to establish and nurture ecumenical mission relationships. Without them we'll only be playing in-house ecclesiastical games. (McCoy 1991c, 7)

PSC voted in favour of the founding of the AMI, and so McCoy was not forced to take the ecumenical path. (CPSA 1991b, 9)

7.6 Further responses from the dioceses

The Diocese of Bloemfontein's answer to the question asking whether justice and reconciliation workers and congregations were working together with other churches for justice was: 'No'. (Davis 1991)

8. Working with the world

8.1 PSC November 1987

PSC 1987 resolved:

that dioceses encourage and challenge congregations to participate in this mission for justice and reconciliation ... together with community organisations with similar goals. (CPSA 1989c, 24.6)

8.2 'Earthing The Vision'

There was no reference to co-operating or working with trade union movements, other secular bodies or community organisations in the study material.

8.3 Provincial Synod June 1989

There were no specific references to working with the world.

8.4 The responses from the dioceses

Again, there were no specific references to working with the world.

8.5 PSC September 1991

In their statement on sanctions in September 1991 the Bishops of the Province undertook to convene a consultation with 'appropriate experts representing diverse opinions' to examine the impact of sanctions, seek advice on how best they should be lifted and discuss how investment could be positively channelled. (See 1.4 above.) (CPSA 1991d)

The J&R Department of the CPSA reported that the ACC Peace and Justice Network had requested the CPSA to respond to the United Nations call to observe 1993 as the Year of the World's Indigenous Peoples by encouraging such people to meet with others in the Communion to share common concerns. Some of these peoples were close to complete destruction and continued to be exploited. They were asking that treaties be honoured and land rights recognised. The Archbishop had been asked to intervene at home and abroad on these humiliating issues. Also, recognising the enmity among people of different faiths which surfaced and was exacerbated during the Gulf Crisis, and hearing of problems between Christians and Muslims in African Provinces, the Network had asserted the need for Anglicans and other Christians worldwide to engage in Jewish, Muslim and Christian dialogue to foster understanding, reconciliation, justice and peace. (CPSA 1991e, 3f)

8.6 Further responses from the dioceses

The response from Bloemfontein on question 14 about co-operation with trades unions and other secular bodies in opposition to apartheid was that there had been 'None', and to question 15

about working alongside community organisations the answer was 'Yes'. (Davis 1991)

9. The role of women in the church and the ordination of women

9.1 PSC November 1987

PSC 1987 accepted the recommendations that the ministry of women and their involvement in decision-making and in the structures of the church should be enhanced and that the church commit itself to a serious consideration of the issues relating to the ordination of women to the priesthood, and called upon the Department of Training for Ministries to produce a teaching course on the ministry of women. (CPSA 1989c, 24.9)

9.2 'Earthing The Vision'

Participants were to be asked to consider what The Vision was implying about 'the current state of many of our churches in regard to the role of women in the church'. (Ruddock 1988, 10)

9.3 Provincial Synod June 1989

The issue of the role, ministry and ordination of women was a major issue at Synod. The reasons why it was a major concern were clearly stated: the Archbishop and many others who were in favour of the ordination of women to the priesthood saw this issue as integral to the total struggle for the recognition of people as people -- whether they be black people discriminated on grounds of their race, or women on grounds of their gender. Their argument was that in Christ there was neither male or female, black or white and that Jesus Christ was the great High Priest by virtue of his humanity and not his male gender. Women were baptised into Christ, and therefore had the same status in Christ as men. By virtue of their creation as human beings made

in the image and likeness of God and of their baptism into Christ, they could not be excluded. This was an issue with which the entire Anglican Communion was grappling, in which the CPSA, involved as it was in the struggle against racial discrimination, had a particular contribution to make to the wider family. (Notes taken during debate by the author, who was present at the Synod.)

The Vision had commended the suggested plan that a team of women priests be invited to visit the Province as a means of preparing the way for the debate at Provincial Synod. The opinion of the Chancellor of the Diocese of Cape Town was requested by the Bishops of the Province immediately after the Modderpoort Consultation. His conclusions were issued to all members of Synod. Despite his not ruling against women priests being invited, (CPSA 1988, 47) the Bishops of the Province decided that they would not invite them at this stage because other legal opinions differed and the decision of the Bishops mentioned above was 'by a majority' vote -- which indicated that there was a difference of opinion. Such a visit would be divisive and might be seen to be pre-empting the debate in Synod.

In the light of the Chancellor's ruling, and the Bishops' majority decision mentioned above, it was decided that it was permissible to proceed with the debate on the ordination of women to the priesthood. (CPSA 1989a, 90ff) The Archbishop in his Charge hoped very much that Synod would accept the Lambeth principle and give each diocese the right to decide whether or not to proceed. He also appealed for a debate on the issue which respected the views of others. (CPSA 1989a, 31f) Synod devoted an entire day to this issue, and in the end the motion to proceed according to the Lambeth principle was defeated because a two-

thirds majority was required for a controversial motion, and only sixty per cent voted in favour. (CPSA 1989e, 40)

It was clear from the debate that The Vision's plea 'that the church should commit itself to a serious consideration of the issues relating to the ordination of women to the priesthood' had not yet been implemented in most parts of the Province. There was an oft-repeated request for more time for the dioceses to be informed and educated on this issue. It would have taken a tremendous effort to make up the massive deficiency in the education of the CPSA on this issue in the eighteen months between the Consultation and Synod, and clearly this did not happen. No new decision could be taken until the next Synod, which would normally be three years later. However, Synod's handling of this issue was widely reported and did awaken the CPSA to it. Synod requested the Synod of Bishops to keep the subject of the ordination of women to the priesthood under review, giving its mind to the pastoral and other implications of the decision reached by this Synod; and encouraged the fullest possible consideration of the subject in the Province (CPSA 1989a, 56) -- so bringing The Vision closer to fulfilment where this issue was concerned.

There were other resolutions of relevance to women, on the decade in solidarity with women, and on domestic violence, sexual abuse and Christian marriage.²⁷ In addition to the question of the ordination of women, The Vision had called for the recognition of the ministry of women and their involvement in decision-making and the structures of the church. Synod made it possible for the Metropolitan to nominate additional representatives to PSC from groups which were inadequately represented, (CPSA 1989a, 41) which would include women, who had

always been a majority in the life and worship of the parishes, and a small minority in the councils of the church. At this Synod there were only 17 women as opposed to 193 men. (CPSA 1989A, 99)

9.4 The Synod of Bishops

In September 1990 the Synod of Bishops authorised two pamphlets entitled The Ordination of Women: Arguments For and Against and Topics for Consideration. Referring to the 1989 report of the Metropolitan's Commission on the subject, the first pamphlet set out to summarise the main points of the arguments for and against, not to reproduce a debate on paper but for easy reference and discussion. The arguments are discussed under these headings: God's fundamental nature, man and woman in creation, women in the life of Jesus, women in the early church, the new humanity in Christ, baptism and ministry, the call to ordain women as a call to renewal, the ordination of women in ecumenical perspective, and whether or not ordination is a right or privilege for all members. It continued:

Theologically there is naturally an immense area of agreement and common ground, since both groups are committed to obedience to the Lord's will in the matter, and try to discern that will primarily in the Scriptures, but also with reference to Christian tradition, reasoned argument and an openness to the guidance of the Holy Spirit. There is no disagreement over the affirmation of women's worth or of the immense need to develop women's ministries to the full -- disagreement arises over the ordination of women to the priesthood and the episcopate. (CPSA 1990d, 5)

The Bishops' second pamphlet deals with vocation, authority, gospel and culture, reception, provisionality and courtesy, and the 'Lambeth Principle' as a possible way forward. (CPSA 1990E)

9.5 The response from the dioceses

In response to the plea of Provincial Synod in 1989 that the dioceses set up a process whereby the faithful in the parishes prayerfully consider this issue together, Bishop David Russell of Grahamstown published a pamphlet in January 1991 entitled The Ordination of Women: Let the Holy Spirit Choose (Russell 1991b) in which he analyses the issues. It is important to do so, he says, because there are many women who believe that their full humanity in Christ is being denied, as it is the right of the Holy Spirit to choose whom he will. It is important too to maintain the unity of the church: devout Christians are deeply divided on this issue, and the church needs to find ways of holding on to one another in Christ as it seeks God's guidance. The way the issue is handled will have significant implications for the future. (Russell 1991b, 1)

His approach is to leave his readers in no doubt that he is fully in favour of the ordination of women. He presents the issues and argues them from this point of view alone, ending with a plea for the maintenance of unity in the midst of differing convictions, and the need for courtesy. His headings are:

1. Jesus chose men -- is this his eternal will?
2. The Bible and slavery: the Holy Spirit leading the church.
3. Jesus was a man: should only men be priests?
4. Must we wait for an ecumenical council?
5. The witness of the growing practice in the Anglican Communion.
6. Gospel and culture.
7. Changing cultural attitudes to women.
8. Pastoral issues. (Russell 1991b, 3-7)

The arguments used and the issues dealt with are similar to those in the Synod of Bishops' pamphlet described above. There is also personal testimony in which a CPSA priest describes an unexpected but positive experience of receiving holy communion when a woman presided at a celebration of the Eucharist in the USA. There is

a final note on the development of tradition and the concept of 'reception'. (Russell 1991b, 9-12)

The Diocese of Christ the King planned to hold Archdeaconry meetings in the second half of 1991 to help educate parishioners about the issues involved in the ordination of women to the priesthood. (Christ the King 1991a) The Diocese of Natal had had a conference on women's ministry which, the Bishop reported, tied in with their fifth diocesan priority -- the development of the gifts, skills and talents of their members. (Nuttall 1991a)

9.6 PSC September 1991

J&R Director Emma Mashinini reported to PSC 1991 that there had been a useful and encouraging CPSA Church Women's Conference with representatives from most of the dioceses. Issues which were covered included the ministry of women, strategizing, the land issue, servanthood as an empowering strategy, education and liturgy. (CPSA 1991e, 6) The Synod of Bishops agreed to sponsor a Provincial conference in March 1992 to consider the pros and cons of the ordination of women to the priesthood. Although the number attending would be limited to just over 100, mainly for financial reasons, it was hoped that all the dioceses would be represented. (CPSA 1991h)

PSC 1991 commended the Mothers' Union (now calling itself MU Family Life) and the AWF for the ministry they performed as indicated in their reports, and also requested diocesan bishops to invite the MU and the AWF to send representatives to their synods with the right to speak but not to vote -- as allowed at Provincial Synod. (CPSA 1991b, 28, 33)

The MU report demonstrated that factors mentioned by the External Partners in their report at Modderpoort continued to

apply: MU members lived, worked and witnessed in situations of violence, poverty and gross inequality which taxed their faith but also proved the scope and relevance of their five objects and their claim to be a Christian Family organisation. In many parishes they exercised Christian outreach by their loving care and especially their sense of the urgent and ongoing need to pray -- time and again their branch reports spoke of the members going to give support and to pray in the homes of those affected by the violence, often at great risk to themselves. (Beddy 1991)³⁰

The AWF had a total of approximately 8 000 members in 374 branches in 17 dioceses. A recent feature had been an increase of black members, but young women continued to be reluctant to join either the AWF or the MU. These two organisations had been called 'the heart-beat of the rural areas', and women continued to be the backbone of the church. The AWF celebrated its 25th anniversary in 1990, combining its annual Provincial Council meeting with a conference which was addressed by leading local and overseas churchwomen. Their theme was 'A Better Tomorrow', and topics relevant to the issues which currently challenged women in the CPSA included women's ministry and the ordination of women to the priesthood, justice and reconciliation -- looking especially at women living in violent environments, the role of Christian women in the 'New South Africa', development and education, and the role of women in ecology. The MU had been represented at the conference.

Bishop Nuttall of Natal, in whose diocese the conference took place, gave the inaugural annual Kay Barron Memorial Address on vocation, femininity in God and liberation, in the context of the ordination of women to the priesthood. He also, with the agreement of the Synod of Bishops, allowed the first official

celebration of the Holy Eucharist in the history of the CPSA at which a woman presided, the president being a priest of the Diocese of Hong Kong, the Revd Mary Au. (Frye 1991)³¹

9.7 Further responses from the dioceses

The response from the Diocese of Bloemfontein to question 16 asking what was their commitment to the recognition of the ministry of women and their involvement in decision-making and the structures of the church, was 'Full commitment' and to question 17, which asked whether it was possible for women who believed that they had a vocation to serve as ordained ministers to have their vocations tested, was 'Yes'. (Davis 1991) The Bishop of George, who is opposed to the ordination of women to the priesthood, addressed the question of the ministry of women in his Charge:

There are also the feminist theologians who tell us that the Bible must be rewritten to eradicate patriarchalism and to reject any encouragement it may give to male domination. ... in regard to helping women in their quest for justice we must all be open to God's guidance. I do not want to anticipate the debate on the ordination of women here, but only to remark that the fullest commitment to encouraging women's ministry does not necessarily imply that their ordination as presbyters or bishops is the best or the only way to achieve that goal. God may be calling us to evolve new ministries altogether. (Damant 1991b, 2f)

10. The integration of the young into the life of the church

10.1 PSC November 1987

PSC 1987 resolved:

that the church, recognising

(a) its failure to be faithful to Jesus' concern for the young and

(b) that youth ministry is an integral part of congregational life

Therefore urges that a Provincial task group be established to work together with other churches, at a comprehensive pastoral and educational programme concerned with the nurture of the full Christian family

life with particular emphasis on equipping young people to take their place in the church and in the world. (CPSA 1989c, 24.10)

10.2 'Earthing The Vision'

It was to be hoped, when discussing this topic, that each of the groups would have a spread of young and old, and male and female. Participants were asked to consider that The Vision was saying far more than that young people were important, and to spell out the meaning of youth ministry being integral to congregational life and not just an adjunct to it. They were then to consider whether they were happy with their church's educational work amongst the young, whether young people felt relaxed and happy in church, whether they were valued for who they were and not just as 'the church of tomorrow'. They were to be encouraged to reflect on incidents and attitudes to the young found in the Gospels. (Ruddock 1988, 12)³²

10.3 Provincial Synod June 1989

In this aspect of the church's life we find one of Provincial Synod's most glaring omissions. No elected representative could be described as 'young'. No part of the Charge, no Measure or Motion dealt specifically with the place of the young in the life of the church. The Vision said:

our adult models of the church have alienated many ...
Youth ministry is not an adjunct to congregational life
but integral to it ...

but Synod did nothing to realise or even to commend this. The Vision recognised that there was a major task of education necessary here, and recommended the establishing of a Provincial task group to work, together with other churches, at the educational problems involved. Synod could have provided a major impetus for this, but did not even consider the recommendation.

The Vision had regarded 'the involvement of young people in the decision-making of the local church and beyond' as 'particularly important', nothing was said or done.

Young people were present at Synod as stewards and other helpers, and added a dimension to the atmosphere of Synod through their joyful and efficient service. The Provincial Youth Officer was present (CPSA 1989a, 7) leading this team, but this did not put him in a position to make a significant contribution to the debate.

The Vision had said that the church's failure to engage radically with the crisis in southern African society had led many of its young people to leave the church. Insofar as Synod engaged radically with the crisis, (see 1.2 above) such young people were no doubt encouraged. There were also resolutions on theological education (CPSA 1989a, 57f), Christian marriage (CPSA 1989a, 58ff), military conscription (CPSA 1989a, 60f), detainees (including children) (CPSA 1989a, 49f), and sexual abuse (involving children) (CPSA 1989a, 71), which did relate directly to the lives of the young. But the fact remains that the major PIM recommendations with regard to young people being fully integrated into the life of the church were not addressed.

10.4 The response from the dioceses

The Diocese of Grahamstown was the most aware of The Vision's concern for the integration of young people into the life of the church, and their 1988 Synod, noting that the church's ministry to the young and by the young had been a Diocesan and a Provincial PIM priority, had passed a resolution with a view to the restructuring and strengthening of their youth ministry. This ministry needed to be reorganised in such a way that it

linked clearly into the parish ministry and into the ministry of the whole church. To this end the Diocesan Youth Guild was founded, its aims being to bring young people to a living faith and to enable them to be a united fellowship involved in God's liberating mission among individuals and communities. (Grahamstown 1988)

The Bishop felt that good progress had been made by August 1991, though there was a long way still to go. They had not succeeded very well in integrating their English-speaking youth into their predominantly Xhosa-speaking structures. (Russell 1991d) The PIM Resource Team reported that there had been resistance to the new structures by adherents of a militant body called the Inter-Diocesan Youth Fellowship. (Grahamstown 1990)

In the Diocese of Natal there had been a Youth Conference, and in 1991 a Youth Synod. The priority emerging from their evaluation meeting in June was 'reconstruction' in a broken society, with special focus on the majority, who were young, black and unemployed. (Nuttall 1991a)

The Diocese of Johannesburg had continued their pre-Modderpoort emphasis on the question of youth, but had not got very far in that regard, mainly because of the turbulence in the diocese, but they had established a Youth Council and were seeking to try to do some research on what was actually happening with regard to the young people in the Diocese. Where education was concerned, they had opened three new schools and were seeking to try to be an agent whereby other schools and schooling were made available, especially to black children in the Diocese. (Buchanan 1991a)

The Diocese of St Mark the Evangelist had convened a Youth

Synod in 1990. This was the culmination of a programme of enabling young people to find their identity and to catch a vision of what they themselves could achieve in the power of the Holy Spirit in their parishes. The Youth Synod had helped them to articulate their vision and desires and to send them to Diocesan Synod for debate and decision at that level. It had also elected four young people whom the bishop could invite to Diocesan Synod to be permitted to speak but not to vote. As a result of this Synod passed a resolution empowering the Bishop to appoint a full-time youth officer to help create a truly holistic youth ministry. (Le Feuvre 1991b)

The March 1990 Report on PIM in the Diocese of Cape Town said that lively contacts had been made with youth departments of other churches, evangelism had been contextualised in local settings, and an excellent comprehensive resource manual had been produced by the Cape Town Youth Department and made available to the whole Province. (Cape Town 1990)

The respondent from the Diocese of Cape Town in May 1991 said that there had been no Diocesan Youth Worker since January 1990, as the regions had been invited to assume this responsibility. In one region one archdeaconry had appointed its own Youth Worker. One of the University Chaplains was presently involved in bringing about closer co-operation between the university Anglican Societies and the Provincial and diocesan Youth Departments. The respondent wrote:

Yet this whole area needs more serious attention in our present political climate. (Smith 1991a)

In one of the most politically polarised areas in South Africa -- the Archdeaconry of the Vaal Triangle in the Diocese of Christ the King -- five young people from each congregation came

together to work out what the youth should be doing for the church. The PIM report stated: 'They are really "Building for the Future"! (Christ the King 1991a) However, the young people's own report reveals that there was far more that they felt the church should be doing for the youth. (Christ the King 1991b)³⁶

In The Diocese of George ministry to youth had 'probably become the first priority', given the population explosion in the southern Cape. Their youth structures were recognised as being among the best in the Province, and they had consequently been asked to host the preparatory meeting for the Youth Synod in July. The youth had also committed themselves to the Decade of Evangelism.³⁷ (Damant 1991a)

In the Diocese of Lesotho relationships between clergy and the youth had been improved to some extent. Leadership training programmes had continued, sometimes combining youth organisations and sometimes having separate training sessions for the various organisations. (Nestor 1991) The Diocese of Kimberley and Kuruman had established a 'youth desk' which had organised youth activities at all levels. They hoped to employ one or more full-time workers in 1992. (Spencer 1991)

The Diocese of Bloemfontein's plans for the Decade of Evangelism would, as we saw in section 6 above, 'include a particular focus on the youth as an area for mission.' No more was said, despite the fact that in its original priorities the diocese had seen youth ministry as vital, and as part of every other priority. They had been aware that the church had in the past offered little that was of relevance to the youth, and pledged themselves to start with a renewal of its attitudes towards the youth and towards the church. Training for youth ministry had also been a priority which would receive particular

attention. Four years later, no progress was reported.
(Bloemfontein 1991)

10.5 Provincial Consultation, August 1990

A group of young people from the dioceses of the CPSA met in August 1990 in Koinonia, Natal, for a Provincial consultation on 'Working with children and young people.' They were brought together by the shared concern that these areas of ministry (children and youth) were critical in a twofold sense -- 'foundational to the life of the church', and 'in a state of crisis for some time'. (CPSA 1990b, 20) They began by exploring their experiences in their varied contexts, finding much about which to rejoice and much to regret. They also looked at models of the church, the stages of human development, the balanced life of the local church, and children being admitted to receive holy communion. They heard the voice of children saying to the church:

You claim to be like us, as children, to enter God's kingdom, yet we are left out, left behind, or treated differently when you go up to the altar.

You say 'suffer little children', but in the style and structures of your worship you make us the ones who suffer and pay the price for your sense of dignity and order.

We long to feel the warmth of our heavenly Father's love, yet more often we feel only the coldness of words we do not understand, of frowns when we fidget, and an over-riding sense that with you in church, we are simply in the way. (CPSA 1990b, 20)

They heard the voice of young people 'shouting across the chasm':

When we were hungry for understanding, you fed us with nothing but criticism and rebuke. When we were thirsty for direction in the chaos of our lives, you gave us only the catechism to drink.

When we came as strangers, alienated by the structures of history and tradition, you never invited us in, except on your terms. We needed the clothes of identity and hope, and you gave us only rags worn out by your forbears. We cried to you sick, in prison, and dying for our beliefs, and you failed even to visit us

or bury us ... (CPSA 1990b, 20)

The group went on to examine six key areas which emerged as focal points for action, which were closely linked and needed to be kept in balance. These were a rediscovery of the Biblical and theological understanding of childhood, creating a church which helped all people have a sense of belonging, closing the gulf between social reality and the life and teaching of the church, changing attitudes which contributed to the generation gap, developing workable programmes which directly addressed the real-life situations of the young, and renewal of church structures: consensus on the age of the admission of children to communion, on the place and purpose of confirmation, on the age when young people could serve on the church's representative bodies, and provision of a pastoral plan for work with children and young people. (CPSA 1990b, 21-3)³⁸ To this end a resolution was later brought to PSC 1990, calling for such a Pastoral Plan and urging the CPSA to respond boldly and urgently to the needs of its young people. This was adopted virtually unchanged. (Cape Town 1992)

10.6 Children receiving Holy Communion in the CPSA

The admission of baptised children to receive holy communion before confirmation had been discussed within the CPSA for a number of years, and a commission on this had issued its report in 1976. (CPSA 1976a, 1) Although the CPSA was considering this issue before PIM 1987, the growing practice was important in fulfilment of The Vision.

Following their meeting in March 1991 the Synod of Bishops issued 'Guidelines for the Admission of Baptised Children to Holy Communion Before Confirmation', (CPSA 1991i) which replaced those issued in 1980, when this practice had been 'at an experimental

stage' -- whereas in 1991 it was 'close to being widely accepted' in some dioceses'. These guidelines were accompanied by a document entitled 'Baptised Children Receiving Holy Communion'. The 'Guidelines' stated the conditions under which baptised children could be admitted to receive holy communion before confirmation. The latter document based its argument firstly on theological grounds. Baptism was 'now recognised as the single sacrament of Christian Initiation':

Baptism must therefore be sufficient theological grounds for admitting the candidate into the eucharistic sharing of Christ's body and blood. (Commission on Christian Initiation -- CPSA -- 1976. WCC -- Faith and Order Paper No 111)

The Eucharist is the perpetual reaffirmation of our Baptism. (Cape Town 1991, 1)

This change of practice enhanced the child's sense of belonging to the Body of Christ, and was an affirmation by the body of its membership, whereas differentiation at the communion rail implied either that the member did not belong (leading to feelings of alienation) or that the child was a 'second class' citizen of the kingdom of God. (Cape Town 1991, 2)

In an article entitled 'Seven reasons for admitting children to communion' McCoy argues that children received holy communion for at least the church's first 1200 years, that baptism makes one a member of the church, that during the first six years it is crucial to experience acceptance, that children's education is through experience, that the family ought to participate together in the life of the church, and that children are a sign of the kingdom and their inclusion serves the mission of the church. (McCoy 199b, 22f)³⁹ Children who know that they are welcome at the Lord's table as God's people, and that Jesus loves them and accepts them unconditionally, are learning about two of the most vital things people can know about themselves, the

church and God -- community and grace. Their admission to communion is one of the key ways of their learning these. (McCoy 1991b, 23)

10.7 PSC September 1991

The Provincial Liaison Bishop to the Youth, Bishop David Russell, reported to PSC 1991 on the collapse of Provincial youth structures with the result that dioceses and parishes had to provide their own leadership and momentum. But PSC 1990 had taken the 'bold and imaginative step' of budgeting R35 000 for a Provincial Youth Synod which was planned for December 1991. The lack of a Provincial youth structure made planning and organising this synod virtually impossible, which was why the July Provincial Youth Consultation in George had been called, the invitation going to the dioceses to send two representatives and a diocesan youth chaplain if possible. (Russell 1991c, CPSA 1991b, 21)

The Provincial Youth Council Report to PSC stated that forty-eight persons 'significantly involved in youth ministry' from eighteen dioceses attended the Consultation in George, where an interim Provincial Youth Council was elected to prepare for the Youth Synod. The Consultation believed that the Council should move away from programmes which concerned only the life of a particular parish to a broader vision and insights into many of the issues and concerns of young people, for example: helping young people in the church to take political developments in southern Africa more seriously; the psychological rehabilitation of young people who have been involved in civil war; youth and sexuality; AIDS; and bridge-building between young people of different backgrounds and experiences. Their overall goal

continued to be 'Youth participation at all levels of church life and society', and their stated Aims and Objectives were contained in a very holistic vision for young people in the southern African context.⁴⁰ Recalling the emphasis placed on Youth in The Vision, the Consultation requested PSC to contribute financially to the activities of the PYC. (CPSA 1991f)

In his report to PSC Bishop Russell spoke of the ASF which was another Provincial youth structure, and its possible merger with the PYC, which was under discussion. (Russell 1991c, 2) The ASF was represented at PSC by its President, who reported on their Annual Conference in July with its theme 'Building the Prophetic Church' which covered topics like the prophetic church in the Bible, the role and task of the prophetic church in southern Africa, the question whether the church as a whole could ever be prophetic or whether this role was confined to certain individuals and structures within the church, and the prophetic voice and role of the youth. These issues were hotly debated. The ASF looked forward eagerly to the coming Youth Synod.

ASF was seriously worried by the fact that there were only two full-time University Chaplains in the Province. This placed a heavy load on the students themselves, and while they accepted PSC's reasons for turning down their request for a full-time worker, the problem remained. They asked PSC to take this seriously 'to avoid the collapse of ASF' so that Anglican students might continue to 'have a home' where they could relate to the wider concerns of the church. The situation was serious. (Pilusa 1991)

Bishop Russell spoke also of the resolutions being brought to PSC which reflected the long-standing plea for more effective

representation in the structures and decision-making processes of the CPSA. He asked that these be treated with utter seriousness, and that some definite and positive decisions be arrived at. Related to this was the appeal by the young people for sufficient money to be made available to enable their representatives to come together annually, so that young people could find ways of articulating and growing in their understanding of what God was saying through them to the church and to the world.

We need to listen to this voice, and consider how God is speaking to us through our young people. We therefore need to provide the opportunity for them to undertake this important task in the Body of Christ.

Although the primary focus and arena for youth ministry should be the parishes, there remained the urgent need for young people to meet across the deep divides which existed in the church as a result of the history of apartheid and the church's involvement in the sins of the past. It was therefore crucially necessary that young people were enabled to come together at diocesan and Provincial level beyond the narrow boundaries, to learn and to experience that deeper and wider message of the gospel and so become more effective agents and instruments of Christ's reconciling power. (Russell 1991c, 2) PSC made a positive response to the requests for money and young people's representation on Provincial bodies. (CPSA 1991b, 31)⁴¹

10.8 Further responses from the dioceses

The response from Bloemfontein to the questions asking what steps were being taken to develop a model of the local church which included young people (question 20), and to ensure that youth ministry was integral to congregational life (question 21), was: 'PSC 1991 + application to the Diocese'. The answer to question 24 about young people being involved in the decision-making of

the church was: 'Not yet - see No 20 above'; and to question 25, which asked whether the church was continually learning from the experience of the young was: 'Yes'. (Davis 1991)

10.9 Provincial Youth Synod, December 1991

The first CPSA Youth Synod took place in Cape Town from 3rd to 8th December 1991. Nineteen of the twenty-one dioceses were represented. Papers were delivered on gender issues, youth ministry in the nineties, spirituality, sexuality, political responsibility, drugs and crime, and evangelism. The Youth Synod adopted resolutions advocating that all reference to age in Canon 27 be deleted, to make it possible for people of all ages to participate fully at parish vestry meetings; that women be ordained to the priesthood in the CPSA; that workshops and seminars be held at all levels of the church's life 'to conscientise its members on gender issues'; and that all 'sexist clauses' be removed from the Canons and Constitution of the CPSA; that the church play an active role in advocating family planning, by means of education programmes; that it set up education programmes on the dangers of drug abuse, and programmes for the rehabilitation of the victims of drug abuse (including the affirming of their humanity); that all church schools be opened to the underprivileged, and that financial provision be made for this; that a political department of the CPSA be established to 'eliminate any double standard' in the church's practice; that the church take a stand against violence, be involved in processes which seek to bring about peace, and support the Archbishop in his efforts to curb violence. It was hoped that these resolutions would be presented to Provincial Synod in August 1992 for its consideration. (Cape Town 1992)

11. The touchstone of liberation

11.1 PSC November 1987

PSC 1987 resolved:

that all that the Province undertakes over the next five years be measured against the touchstone of liberation from all that hinders or distorts growth towards fullness as individuals and societies. (CPSA 1989c, 24.11)

11.2 'Earthing The Vision'

In considering the paragraph in The Vision on liberation, the groups were to be asked to share feelings about the word 'liberation'.

For some it is the easiest word in the world, expressing something of deeply held longings and dreams; but for others it is a frightening word, talking of the unknown, of threats, and insecurity. In the Bible it means all these things -- and much more besides.

Participants were to be asked to discuss how the Israelites were set free from Egypt; what kind of freedom Jesus brought; what kind of freedom Paul experienced as he undertook his missionary journeys; and 'what are some of the things which hinder and distort our growth towards the fulness of what God has in store for us as individuals and societies'. (Ruddock 1988, 13)

11.3 Provincial Synod June 1989

The final two paragraphs of The Vision speak of the touchstone of liberation against which all the CPSA did must be measured, and the joyful, disciplined practice of an authentic, engaged spirituality in which the whole must be rooted. Here, perhaps most of all, Synod lived The Vision. Both the Charge and the daily life of Synod were liberating and deeply spiritual. There was a spirit of freedom in fellowship in every aspect of the life of the Synod. Despite the potentially divisive issues, there was

no acrimony in the debate and generally an acceptance of opposite points of view. This was a happy Synod. Much of the credit for this must go to the Archbishop's leadership, evidence of which may be found in the final part of his charge, when he pleaded for generosity in debate and compassion in life, (CPSA 1989a, 32) and in a recorded statement of his off-the-cuff remarks before Synod voted on participation in the coming whites-only General Election in South Africa -- a heartfelt plea 'to hold on to one another and wipe away one another's tears'. (CPSA 1989a, 88f) Considering the diversity of 'nations and tribes and peoples and languages' represented, and the embattled atmosphere in southern Africa at the time, Synod was privileged to taste something of the kingdom of God, which is 'already, but not yet'. As the daily preacher, Canon Christopher Hill, the Archbishop of Canterbury's Secretary for Ecumenical Affairs, said at the concluding Eucharist: 'If you want to know what the southern Africa of the future will be like, look around you.' This was especially true because at that moment, with the young people who had been assisting the Synod and a number of visitors present, there were far more women and young people in the congregation than there had been among the representatives at Synod! (Gregorowski 1989)

11.4 The response from the dioceses

Nothing in these responses spoke specifically of the touchstone of liberation, but of course much of what we have seen in our analysis so far has been evidence of the liberation of the church while much has been evidence of the contrary.

11.5 PSC September 1991

Nothing at this meeting of PSC referred specifically to 'liberation', although much of what was said of the atmosphere and spirit and leadership of Provincial Synod in 11.3 could be said also of this meeting of PSC, at which the author was also present.

11.6 Further responses from the dioceses

Bloemfontein's response to question 26 which asked whether all the diocese undertook was measured against the touchstone of liberation was: 'Yes'.

12. An authentic, engaged spirituality

12.1 PSC November 1987

PSC 1987 resolved:

that all the foregoing be firmly rooted in the joyful, disciplined practice of an authentic, engaged spirituality centred on God, for the establishment of justice, truth, peace and love through the power of the Holy Spirit. (CPSA 1989c, 24.12)

12.2 'Earthing The Vision'

Participants were to be asked to discuss what the final paragraph of The Vision said about spirituality, ecumenism and the relationship between God and his world. (Ruddock 1988, 13)

12.3 Provincial Synod June 1989

Synod in a resolution noted the Lambeth 1988 call

upon individuals, prayer groups, congregations, devotional organisations and Religious Communities to renewed emphasis to the work of prayer ... and upon the bishops ... to give a strong lead in the ministry of prayer in all its forms ...

and commended the call by the Archbishop in his Charge that the church

pray and fast on Fridays for the coming of the kingdom

of God in southern Africa, the kingdom of justice, peace, reconciliation, compassion, gentleness and love. (CPSA 1989a, 53)

Synod was strongly supported by the presence of a number of religious sisters who were in prayerful attendance throughout. The Charge contained numerous references to the deep spirituality to which the church was called. (CPSA 1989a, 26f, 32f) Synod worshipped, prayed, fasted, studied Scripture in daily bible studies (following the Lambeth practice), listened to the preaching of the word at the daily celebration of the Eucharist, (CPSA 1989a, 10ff) waited on God at crucial moments, (CPSA 1989a, 89) and was aware of the devoted prayer throughout the world⁴² which had preceded and which was undergirding it. There was a deep sense of the presence of God throughout, and of the guidance of the Holy Spirit. It was a small but encouraging experience of The Vision in action. (Gregorowski 1989)

An Anglican Prayer Book, the CPSA's new Prayer Book in eight completed translations was welcomed and commended in the Charge and by Synod, and launched at a joyful and colourful Eucharistic rally at the Westridge Stadium on the Sunday morning (CPSA 1989a, 19f, 51f, 11f) at which three thousand local Anglicans and others, including a massed choir and liturgical dancers, joined the Synod representatives and the invited dignitaries. The preacher was the Most Revd Ed Browning, Presiding Bishop of the Episcopal Church of the USA. The many distinguished visitors from overseas who were present both at this service and at various times throughout Synod gave a Communion-wide and also an ecumenical flavour to the entire event. (CPSA 1989a, 7, 9, 10-12, 13, 94) The AAPB was used at all Synod worship, in a number of the languages in which it was being published.

12.4 The CPSA Institute for Christian Spirituality

The Institute for Christian Spirituality was founded in 1987 to work in the area of individual and group spirituality. In its report to PSC 1990, an edited version of which appeared in the CPSA journal GrapeVine, we have an overview of its observations of the spiritual life of clergy and laity of the CPSA in the fourth year of the Institute's existence. It brought to light a number of issues which were cause for concern -- deep misconceptions about the nature of God, a sense of his being distant or aloof, a poverty of first-hand and personal experience of God, and the fact that many remained spiritually stunted and immature. The hierarchical structure of the church made it possible for members to hide their humanity and frailty. Clergy were preoccupied with outward administration while the spiritual fell into disrepair or disuse, and their humanity was crushed by the great pressure on them to appear successful and to defend their position of control and power. They and their families often showed signs of stress and burn-out. Lay people suffered from a sense of spiritual inferiority, putting much stress on the externals of the faith and passive conformity. In clergy and laity the prime motive in their relationships was fear of rejection rather than love. The church needed a new perspective on spirituality which would enable the discovery of real relationship with God, without which it would collapse. Home communities which helped people to grow spiritually should be encouraged in the parishes. (CPSA 1991c, 3-6)⁴³

All of this is so that the church can be the people of God: loved, open, real and in touch with their own humanity and pain. She, then, is able to reach out to a fearful and broken world which has no place for weakness or failure. If our evangel, our gospel, has not first opened and freed us from our delusions and compulsions, we dare not go out to enslave others to our own agendas

in the name of the gospel.

When we are open and sensitive to the Holy Spirit within us, and aware of our strengths and weaknesses, God can then use the latter to reveal himself to the world around us, and so bring in his peace and justice. (CPSA 1991c, 6)

12.5 The response from the dioceses

The March 1990 Report on PIM in the Diocese of Cape Town reported that the diocesan spiritual resource centre had become the Provincial ICS which had 'expanded powerfully'. Staff members were funded by the Province, the PIM Co-ordinating Committee and the Diocese respectively, with a fourth supported by 'other funds tapped by the Institute'. Ten spiritual directors -- eight laity and two clergy -- were in training and courses to awaken interest or to teach were frequently held. More than sixty-five people from a number of parishes in the Diocese were under direction by members of the ICS staff. (Cape Town 1990) The response from the Diocese of Cape Town to our enquiry stated that the Archbishop himself laid great stress on spirituality, insisting in particular that the Diocese be seen to be a praying church centred on the Eucharist. In constant admonitions to the clergy he had reiterated that, particularly in the social and political climate in South Africa, an authentic spirituality, rooted in Scripture, was vital. It was out of that encounter with God that the church could address the social issues. (Smith 1991a) Responses also came from Natal, Christ the King, George, Jonannesburg, St Marks, Swaziland and Kimberley and Kuruman, saying that spirituality was on their agendas.

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12.6 PSC September 1991

The Director of the Provincial Institute for Christian Spirituality, Dr Francis Cull, reported to PSC 1991 on progress

made in response to PSC 1990's request that the Institute assist in the setting up of institutes in every diocese of the CPSA in whatever way was appropriate to each diocese, and in other aspects.⁴⁵

In his paper 'Evangelism in the CPSA: Are we coping with the Decade, McCoy said that if mission was to be brought back into the life of the local church, the people must be helped to develop a 'mission spirituality' which involved openness and responsiveness to God and the world. So the role of the Provincial ICS was vital to any attempt to renew the local church for mission. The interdependence of spirituality and mission had to be better expressed in the church's common life, 'not least because the Spirit who witnesses to the love of the Father in us is also the Spirit who sends us out as witnesses (John 15:26f; 20:21f)'. We noted in 12.4 his comment on the ICS report to PSC 1990 and its significance for mission and evangelism. (McCoy 1991a, 5)

12.7 Further response from the dioceses

The Bishop of Bloemfontein's Executive Officer responded to 27 to 29 on spirituality: 'The Sunday Eucharist embodies and focusses on this', and to question 30 on working alongside others towards universal harmony: 'Through human, ordinary daily contact'. (Davis 1991)

The Bishop of George's questionnaire (mentioned in A.6 above) examined the priest's spirituality and sought to evaluate the Bishop's leadership role in spirituality and other aspects.⁴⁶ (Damant 1991d) In his Charge to Diocesan Synod he linked the spirituality of the Diocese to its response to the Decade of Evangelism and the hope of a new era in the history of South

Africa, saying that the church was constantly engaged in the struggle against evil and social and personal sin which could destroy both the oppressor and the oppressed, both the liberated and their liberators. Much of church life had become irrelevant in the present context of violence, social and economic hardship and political problems. His approach to these problems was to exhort each Christian to study the Word of God and pray, and in this way 'will find he knows what the Lord requires of him⁴⁷ in every situation of conflict and social need'. (Damant 1991b)

We are reminded here of the South African Partners' observations at Modderpoort, that the implicit and unspoken analysis of the socio-political context in the diocesan reports was clearly a liberal-individualist analysis. (CPSA 1987c,11) This is true here.

13. Stewardship

Although 'stewardship' did not find its way directly into 'The Vision', it was named as a priority by many of the dioceses and it was the subject of one of the resolutions of PSC 1987 for the implementation of The Vision. Also, the External Partners had warned that there would be little renewal in the CPSA if money was not available to assist the process.

13.1 PSC November 1987

PSC 1987 resolved that:

priority be given by the Provincial Stewardship Committee and their diocesan counterparts to training and teaching God's people about stewardship, fulfilling their responsibilities as members of the body of Christ, and so providing the resources for mission in all its dimensions. (CPSA 1991c, 24.5)

13.2 Provincial Synod June 1989

There was no mention of Christian stewardship at the Synod.

13.3 The response from the dioceses

There were responses from George, Lesotho and Swaziland which
48
described efforts at promoting Christian stewardship.

13.4 PSC September 1991

The Provincial Stewardship and Giving Committee reported to PSC
1991, which in turn recognised the Committee's work of training
and teaching God's people in stewardship (both in principle and
practice), and of being a prophetic voice to the CPSA in respect
49
of its own stewardship.

13.5 Further response from the dioceses

The Bishop of George supplied information on further progress in
50
promoting stewardship in the Diocese.

In our next chapter, when we make a critical evaluation of
the material in this chapter, we shall see that the External
Partners were correct in their observation that a lack of money
is a seriously limiting factor in the renewal of the church.

CHAPTER 5. A CRITICAL EVALUATION

This chapter seeks to look at the CPSA in its context and, in the light of the evidence outlined in the previous chapter,¹ to ask: what steps have been taken to implement The Vision and what impact has The Vision had on the CPSA? Has the PIM process helped it to engage with the realities of the southern African situation?

The answer which emerges is: Yes ... but. And so we ask: In what ways has it? In what ways has it not? Why? Has the CPSA been willing to risk its identity in order to be obedient to its God-given vision and relevant to God's purpose for it in the world? On balance our conclusion is that the CPSA has not risked her identity and allowed The Vision to shape her life, and we shall demonstrate this in this chapter.

1. What is a vision for?

A vision is intended to bring about change, development and growth. It challenges an individual, group or nation to build on its strengths, attend to its weaknesses, and undergo radical reformation where this has become necessary. The Modderpoort PIM Report gives its own ideas of what a vision is, and what it is for:

a 'vision', not so much a list of priorities but a word of hope, which we trust will give direction to the planning of the church at Provincial as well as at parish level.

The vision places the crisis in southern Africa in the forefront, but encourages the church to address this situation through a renewal of the local church.

We commend this vision to the people of God. ...

A vision is a call to action, and in the implementation of the vision new insights arise. A vision is not a static entity, but a dynamic vehicle of the Spirit. We trust that this vision will inspire and empower the whole church to a more faithful and joyful obedience to our Lord, Jesus Christ. (CPSA 1987b, 14)

The Vision constitutes a radical challenge to the identity of

the CPSA: its major concern challenges the church to risk its identity by becoming mobilised for making a relevant response to the crisis in southern Africa by entering fully into the struggle against apartheid and for a just society. In the interests of this relevance the church is being challenged to undergo radical changes which inevitably threaten its identity, the chief example of this being the re-structuring of the parishes into basic Christian communities.

The ecumenical dimension is always a threat to the identity of churches, given the deeply entrenched denominationalism. Similarly, co-operation with secular bodies in the interests of greater social relevance constitutes a threat to the church's Christian identity. The kingdom of God is the church's primal vision, and is a constant challenge to its identity.

For laity and clergy to be trained together, especially when the purpose is that the laity be set free to be the people of God, is a threat to the identity of both clergy and laity in a highly clericalised church. The Vision constitutes a challenge to the identity of a primarily pastoral church to become engaged in effective evangelism -- to move 'from maintenance to mission'.

The recognition of the ministry of women and their being encouraged to become more involved in the decision-making of the church, and above all their possible ordination to the priesthood and episcopate constitute a major challenge to the identity of a highly clericalised and male-dominated church, while the full involvement of the young, especially those who have left the church because of its failure to engage radically with the crisis in society, poses another threat to the identity of a body whose assemblies and decision-making bodies are notoriously middle-aged

or older. There is also the threat of the radical-sounding liberation language, and the challenge to replace individualistic and pietistic spiritualities with a more holistic one.

Little of all this emerged from the parish and diocesan assemblies, and it must seem to many that Modderpoort 1987 was asking the CPSA to undergo a total transformation, which would meant losing its 'Anglican' identity for the sake of a dubious relevance in a volatile society.

The sheer pressure of maintaining the ongoing life of the church absorbs so many resources of time, energy, manpower and money that little is left for the more creative work of responding to challenges such as those contained in The Vision. One reaction to this situation is often to look at the ongoing life of the church and identify ways in which, in the normal course of events, it is living its vision. However, if we are to be true to our vision we must keep it constantly in mind and sharply in focus, energetically seeking to be changed by it. It is not enough to continue 'business as usual' and then to measure that against the vision. If our vision is to become reality, we must keep it constantly in focus, continually make conscious and deliberate decisions as to its present relevance, we must reach agreement on changes of emphasis demanded by our changing context, and continue to allow it to challenge us at every level and in every situation. That, surely, was the intention of PSC 1990 in calling for a reassessment of The Vision and the drawing up of a revised statement of priorities for the CPSA by PSC 1991, and surely it was the responsibility of the PIM Co-ordinating Committee to ensure, even to demand, that this happened. One wonders what else the primary responsibility of such a committee could be.

The March 1990 Report on PIM in the Diocese of Cape Town laments the fact that few parishes participated in the diocesan process, and that 'our rather hierarchical mindset' hindered the intended 'grass-roots-upwards' nature of the whole exercise. However, the Report however finds some consolation:

But it must be said that much of what became the Diocesan or Provincial priorities had been going on in some form in the Diocese of Cape Town, and still is in various forms ... (Cape Town 1990, 1)

A similar thought is expressed by the Bishop of Christ the King in his response to the Thirty Questions:

In many ways one would have to say that, in this diocese, there is an ongoing attempt to grapple with the issues that are being raised by the vision and there are various programmes and initiatives to do so. We are doing them if you like subconsciously out of the vision rather than working off a daily check list to see if these particular questions are in fact being answered. They are, and we are getting to grips with them -- but under different names and in contemporary circumstances. (Lee 1991b)

We have noted the 'subconscious' implementation of The Vision before, for example with respect to Provincial Synod 1989 and PSC 1991. Often those who have felt the need to justify themselves with respect to faithfulness to The Vision have expressed the hope or the certainty that this has been happening -- and the evidence clearly demonstrates that this is so -- but the tendency then is for those elements within The Vision which are already a part of the church's life to continue, and even to develop because of The Vision, and for elements which are absent or underdeveloped to remain so. A number of priorities within The Vision have been totally or very largely ignored, and it is these, rather than the strengths which already existed, which should have received the major attention. The conclusions drawn in this chapter, highlighted by our answering the Thirty

Questions, will demonstrate this.

The purpose and dynamic of a vision is to draw us beyond ourselves and our enslavement to the past into a present and a future which is shaped by that vision. The kingdom of God is given to the whole church as such a vision. The Vision has been given to the CPSA to inspire, to give the church hope, to be the standard by which to measure its present lifestyle, to remind it of the values which it should be striving to embody. The question the CPSA should be asking itself is not whether at certain points it happens to be fulfilling the hopes and demands of The Vision, but whether it is willing to take the risk of allowing itself to be re-created by the dynamic of its God-given vision, even at the risk of losing its past identity while gaining another.

2. Incarnating 'The Vision'

2.1 Was implementation intended and necessary?

Were the Modderpoort PIM event and the process leading up to it sufficient in themselves, or are they incomplete without thorough implementation? The Vision itself, the Report of the 1987 PIM Consultation, Resolution 24 of PSC 1987, Resolution 1 of Provincial Synod 1989, and the programme 'Earthing The Vision' leave us in no doubt that thorough implementation was and is fully intended.

From the start the intention was that The Vision should be implemented in the CPSA. The PIM Report conveys the belief that God was powerfully at Modderpoort, and that the CPSA is called to respond actively to The Vision. It trusts that The Vision will 'give direction to the planning of the church at Provincial as well as at parish level.' It encourages the church to address

the crisis in southern Africa by seeking 'a renewal of the local church'. It describes a vision as 'a call to action', in the implementation of which 'new insights' arise. A vision is not a static entity, but a 'dynamic vehicle of the Spirit'. It trusts that this vision will inspire and empower the whole church to 'a more faithful and joyful obedience to our Lord, Jesus Christ.' (CPSA 1987b, 14)

The Vision is clearly a call to action. In it we find a number of clear indications of the ways in which the church is intended to act for its implementation. Words like 'mobilising', 'struggle', 'training', 'nurture', 'tasks', 'involvement', 'engaged', 'work' and 'strive' illustrate this.²

The contents of Resolution 24 of PSC 1987 have already been noted in the previous chapter. Its various sections are clearly intended to lead to action in the full implementation of 'The Vision' as well as other issues which emerged at the Modderpoort PIM Consultation -- such as stewardship (24.5), social welfare and aid (24.16), communication to counter misinformation (24.17) and dialogue with Afrikaner Christians (24.18). (CPSA 1989c)

The programme 'Earthing The Vision' was devised specifically to assist the implementation of The Vision, and speaks of 'the activity of God' in the entire PIM process. (Ruddock 1988, 13)

2.2 Was The Vision implemented?

The material in Chapter 4 gives little indication that Modderpoort's major concern has become the major concern of the dioceses and parishes of the CPSA. While the 'Kenya model' was used for the pre-Modderpoort preparation, it has not been followed through after the Provincial Consultation -- there has been no systematic and thoroughly executed programme for the

implemtation of The Vision, nothing approaching the comprehensiveness of the preparatory process, even after this has been acknowledged to have involved only a minority of parishes. There are also crucial areas of the life of the CPSA where the need for urgent attention at a Provincial level was stressed at Modderpoort and where little or nothing has happened in four years. Our conclusion must be that The Vision has not been implemented with sufficient thoroughness to have the envisaged effect in the life of the CPSA.

The Archbishop's Charge to Provincial Synod 1989, in giving prominence to The Vision, is typical of his personal commitment to the PIM process and its implementation. This and the opening agendum brought The Vision to the attention of the delegates, and some of the resolutions dealt with related issues. However, there was no concerted attempt to use this Synod for its fullest possible implementation or to allow it to shape the life of the Province. Synod commended The Vision (CPSA 1989a, 49) but did comparatively little towards its implementation. We have identified various ways in which the life and work of Synod served to further The Vision. That it should have done so is not surprising because the two meetings were expressions of the life of the same church only eighteen months apart. What was lacking was the concerted and co-ordinated effort to make use of Synod as a golden opportunity for the implementation of the whole of the CPSA's God-given vision.

This failure points to a serious flaw in method by which the agendas of CPSA synods are drawn up. Matters are brought to Synod by 'some official provincial or diocesan body' or by any elected diocesan representative. (CPSA 1990a, 211f) This means that there is nobody whose responsibility it is to see to it that the

agenda contains all the matters which should come before Synod -- in this instance proposals which should have assisted the implementation of The Vision. Representatives cannot know until it is too late to submit items for the agenda what has and what has not been proposed by others, with the result that some matters are duplicated and others omitted. Any responsibility which is shared by literally hundreds of individuals and bodies independent of one another is bound to be haphazard. It was in reporting on the 1989 Provincial Synod in the light of The Vision that we came to this conclusion. (Gregorowski 1989, 7f)

When we consider the implementation of The Vision in the dioceses of the CPSA, the fact that only half of them responded to our request for information -- despite the fact that it coincided with the PSC 1990 request that they all report on this to PSC 1991-- was a significant indication of the lack of a conscious and systematic process of implementation in at least half the dioceses of the CPSA. Furthermore, while some of the eleven responses we received reflect concerted and creative attempts to implement PIM priorities, others are brief and insubstantial. The responses received indicate that there was, at least on diocesan level (little is said of implementation at parish level), a desire and an attempt by some to be true to The Vision and to seek the implementation of their own diocesan priorities -- whether or not these have been re-examined in the light of The Vision. The Diocese of Bloemfontein was honest enough to say that it did not accept The Vision and had quietly ignored it while forging ahead with its own diocesan priorities, but this raises a problem which will be addressed later: does this response not run counter to the spirit and intent of mutual

responsibility, interdependence and partnership in mission?

The failure of PSC 1991 to follow up the decision of PIM 1990 to review The Vision is lamentable, as is the fact that half the dioceses came to the meeting without the necessary reports. PSC 1990 had regarded this review an urgent necessity, especially in the light of the rapidly changing southern African situation, but nothing happened. The CPSA's Pastoral Plan was on the Agenda but the subject was lost in the complexities of the meeting.

Nevertheless, there was much at PSC 1991 which impinged directly on The Vision and its implementation. The formation of the Anglican Mission Institute was a sign of hope, but it has yet to prove its ability to translate concepts and words into action and life, especially at the local level. Its existence may to some extent compensate for the partial demise of the PRT, but the crisis through which the PRT went, especially after PSC 1990, just when the various departments were discovering their interdependence and a fruitful working relationship with one another, was a telling blow to the PIM implementation process.

The programme 'Earthing The Vision', prepared by the Director of the Provincial Department of Training for Ministries, Edgar Ruddock, demonstrates the fact that the CPSA had valuable expertise and resources to train people for the work of implementing The Vision throughout the Province. Sadly these have not been used to the full, and within three years of the Modderpoort Consultation the Director had left the employ of the Province and the Department had ceased to exist.

The PIM Co-Ordinating Committee was founded to encourage the implementation of The Vision and the continuation of the PIM process within the CPSA, but the minutes of its June 1991 meeting give the impression that it expends much of its energy on the

administration of the PRT and the distribution of funds. While the Committee has also devoted time and creative energy to the furthering of PIM priorities, it must be said that it has not initiated and followed through a thorough and systematic process of implementation throughout the CPSA according to the 'Kenya model' which was the inspiration for the engaging in this latest PIM programme and process.

While The Vision appears to have been in the forefront of the thinking and planning of the Archbishop, the PRT and the PIM Coordinating Committee in particular, the fact remains that it has not had the formative effect on the life of the whole of the CPSA, particularly at diocesan and parish level, which was originally contemplated. As we read in the PIM Report, it was the intention of the Modderpoort PIM Assembly that the dioceses, parishes and communities of local Christians study, pray and reflect on The Vision in order to implement it. (CPSA 1987b, 14) There is no evidence that this happened to any significant extent, or that there was a Provincial programme to encourage and promote this process of implementation.

2.3 One example: The Diocese of Cape Town

We have one example of the intention on the part of one diocese to follow through with the 'Kenya model': the Cape Town Diocesan PIM Committee issued its own 'Report To Parishes' headed 'Update No. 1 1988' which is 'a brief adaptation of the longer [Provincial] report which has been sent to all clergy'. (Cape Town 1988) It describes the PIM process:

Partners-In-Mission is the name given to an attempt by the church to discover from rank and file grassroots members what are the strengths and weaknesses of our church, and with these in mind, and under the guidance of the Holy Spirit and with the help of partners from

outside, to fix priorities for action over the next few years at the levels of the parishes, the dioceses and the Province.

The process has been lengthy and considered, and has moved from the parish level, through archdeacons to diocesan level, and many of the diocesan and Provincial organisations (eg the BSR and AWF and MU) have participated. From 1988 onwards the movement of consultation and action goes from the top downwards.

At that point parishes had adopted their own priorities and were busy with them, and so had dioceses. Also:

The whole Province has adopted three priorities, and is beginning to work on them.

By following the 'Kenya model', the process in the CPSA from 1985-87 meant that parish priorities had affected the diocesan priorities which in turn had affected the Provincial priorities. Now, from 1988 the process would be reversed from the Provincial priorities to the diocesan priorities to the parish priorities:

The Provincial priorities have been accepted by the Provincial Standing Committee, the top executive body in the CPSA, more or less as they stand (see the official 'Report to the Parishes' for the details). The Provincial policy for the next few years has therefore been set, and the Provincial organisations are beginning to work out programmes in line with their priorities. This is often a slow and gradual business, and most of the actual work will perhaps be done by dioceses and parishes which accept and co-operate with the Provincial priorities.

Already in the Cape Town Diocese many of our Diocesan organisations are examining the Provincial priorities with a view to putting into effect those recommendations which they believe are right for them (eg BSR, MU, AWF, Department of Youth, Department of Training for the Laity).

There follows a summarised interpretation of The Vision, and the document concludes with the assurance that 'the Province will help us' by supplying resource material through the Department of Mission, SEEK and other communications and by the work of the various Provincial departments. The Diocese would help them through the PIM Diocesan Training Officers who were available for advice, through 'ad clerums' and communications from the Bishop

and others in 'Good Hope'. There would be more information in Update No. 2. Parishes could help themselves by re-activating the parish PIM committee and seeing that both it and Parish Council were truly representative of the congregation, and by faithfully examining the Provincial and Diocesan Priorities and deciding under God what they should do. (Cape Town 1988, 1-4)

'Update No 2' did not materialise. The process 'from the top downwards' as envisaged in the 'Kenya model' has not been implemented with anything like the thoroughness of the process from the 'grassroots' upwards. The Diocesan Training Officers have not trained and organised in the way they began the process. In fact it was almost entirely left to parishes to respond or not to The Vision. Only five out of eight Archdeaconries in the Diocese reported to the Diocesan Consultation. A mere thirty of the 109 parishes in the Diocese held PIM assemblies. (CPSA 1987a, 1) For most of those the PIM process continued with the attempt to implement the priorities they had originally set themselves. This was because the follow-up to the Provincial Consultation was not built into the preparatory process. The Diocesan Training Officers were all 'busy parish priests' who had already expended vast time and energy on the preparatory process. There will have been enormous pressure on them to return to their normal tasks, their original brief having been fulfilled. In the Diocese of Cape Town The Vision was left to sink or swim.

3. Why was 'The Vision' not more fully implemented?

3.1 Communicating The Vision

One of the reasons for the comparative failure to implement 'The Vision' lay in the fact that it was poorly communicated. The Provincial PIM Report read:

So too dioceses can review their diocesan priorities in the light of the vision for study, prayer and reflection in all parishes and communities of local Christians. To this end every effort will be made to make it accessible in vernacular languages. (CPSA 1987b, 14)

The 'popular' report on the proceedings at Modderpoort, with the text of The Vision, was attractively produced (only in English) and distributed to dioceses. We can have little idea of the extent to which it found its way into the hands of parishioners. Even if it did, two things must be said: the majority of the members of the CPSA required it in languages other than English; and a document distributed without a programme of implementation is unlikely to be effective.

Paragraph 14 of PSC 1987's Resolution 24 call for a re-examination and re-definition of terminology in The Vision which might hinder the free communication of its message. Whether or not the PRT or the PIM Co-ordinating Committee were deemed to be the group responsible for this, it did not happen. Similarly, the failure of SEEK to communicate adequately with the whole of the CPSA (it used English only, had a very small circulation, and then ceased to exist) meant the lack of a vitally necessary organ to assist the process. Without adequate means of communication a process such as this becomes an impossibility.

3.2 Words and deeds

The Modderpoort PIM Consultation expressed the hope that The Vision would be adopted by PSC

which will set up the necessary structures whereby the Province can do all in its power to effect the vision.
(CPSA 1987b, 14)

The PSC meeting immediately after the Modderpoort Consultation made comprehensive resolutions which have been quoted in the relevant sections of the previous chapter, but these were not

fully followed through. It was right to move from The Vision to resolutions seeking its implementation, but the resolutions are really no more than a re-stating of The Vision in another form, without the necessary 'teeth': no specific actions are planned nor is it said how, when, by whom, where, and at what cost to the budget action would be taken. Words like 'commends', 'gives thanks', 'urges', 'prays', and 'endorses', do not automatically lead to action. Nobody was given the specific responsibility for its implementation. This is typical of so much of the life of the church. The Bishop of Natal in his response of July 1991 says:

The challenge, always, is to get from words into deeds, and we have often failed in this respect. (Nuttall 1991b)

In his book 'Religion and Social Conflicts' the Latin American theologian Otto Maduro argues that

the traditional sociology of religions has contributed to its own failure to achieve its aims by believing that all one has to do in order to carry certain intentions into effect is to have them in mind. (Maduro 1979, 28)

This is also true of the church. We leave our synods and consultations satisfied that the right things have been said, but fail to take the necessary steps to carry them out.

In the programme 'Earthing The Vision' participants are asked how the church can move from words to action in support of the gospel demand to work for justice and peace. (Ruddock 1988, 7f) 'Earthing The Vision' is a model for the entire process of implementation. It has the clear intention that participants should reach the point of deciding what needs to be done either by themselves or their parish council. They should either affirm the programme embarked upon after their parish PIM assembly, or modify it to include insights gained as a result of exposure to

the 'Earthing' exercise, or, if their parish process was a failure or non-existent, make a fresh start by adopting The Vision and earthing it to their local situation.

Some parishes have opted for one particular project, that you will really plan and execute until it is completed; others have tried to feed guidelines for action into their existing parish groups or structures; again others have sought to take an initiative ecumenically, or in the community at large.

Participants are encouraged to check through the list of their parish activities to identify ways in which they could respond to The Vision, trying to pin down their responses to particular parts of it.

Get the group to be specific about what they are going to do, how, when, by whom, where, at what cost to your budget?

Get a commitment to review your progress regularly on the decisions you have taken.

Make the most of the resources of your diocesan Education, Justice or Youth personnel, or call on the resources of the Provincial Departments, all of which are committed to helping at local level where possible. (Ruddock 1988, 5)

The CPSA as a whole needs to be as specific and practical as this if it is to implement its vision.

3.3 Non-acceptance of The Vision

As we have just seen, 'Earthing The Vision' encourages the church to do exactly what its title implies, but it is somewhat ambivalent as to which vision is to be implemented:

You can either affirm the programme you embarked on after your parish PIM consultation; or you can modify it to pick up any of the insights that this exercise has brought you; or, if your parish adventure was not a success last year, perhaps there is now the motivation to pick up on all or parts of the Provincial Vision, and earth it in your local situation. (Ruddock 1988, 5)

The Diocese of Bloemfontein said that it did not accept The Vision and quietly ignored it while forging ahead with its own diocesan priorities. There is a hint of only partial acceptance

in the response from the Diocese of Christ the King -- although the latter has shown itself, as we saw in the previous chapter, to be more in tune with The Vision than most:

bearing in mind that the old Diocesan vision was not the same as the Provincial one but was nonetheless effective for us; and also that, as a new Diocese, we have developed our own visions supplementary to and within and beyond the Modderpoort thing. (Lee 1991b)

These examples, together with the failure of many dioceses to respond, and the incomplete response of others, illustrate the fact that The Vision was not immediately accepted by the entire CPSA as the definitive direction in which the church was committed to go in the next five years. There was, after Modderpoort 1987, a return to the diocesan autonomy and isolationism from which MRI and PIM sought to deliver the church. If the Bishops of the Province did not give their full commitment to The Vision and its fullest implementation it was unlikely that the rest of the CPSA would.

3.4 Too many priorities

Another reason for failure to implement The Vision lies in the plethora of priorities which confronts the church as a result of the PIM process. The Vision contains a score of important priorities, far too many to give a sharp enough focus to the CPSA at any particular time. Had it been taken as a mission statement, with each priority then chosen in turn as the priority (or one of a small number of priorities) until either completed or well on the way to implementation before the next was chosen, The Vision could have been more fully implemented in the five years following Modderpoort 1987. Instead, at the local level, a diocese had its own set of priorities, while a parish had its own plus those of the diocese. If these were not revised in the

light of the Provincial priorities, they would have those as well -- so many that the word 'priority' ceases to have any meaning.³ The PIM process requires clear and strong leadership which will constantly re-evaluate The Vision in the light of current circumstances and identify limited and attainable priorities to which the CPSA will give its full commitment at any time.

3.5 Other priorities and pre-occupations

One of the most common reasons for failure to implement fresh priorities is the pressure of life -- the maintenance of the church in its everyday life and work. For example, the response from the Bishop Suffragan of Lesotho tells why the priority of clerical and lay leadership was not followed through:

The training of catechists and other lay leaders has continued, but not in the systematic way outlined in the PIM report. The trainer has been given too many other important and time-consuming assignments in the diocese, which has hampered the implementation of this aim. (Nestor 1991)

As mentioned in Chapter 4 (section A.4) the Bishop of the newly-founded Diocese of South Eastern Transvaal expressed a desire to make The Vision part of their vision for the future, but said that the violence in the townships of his Diocese had overshadowed everything else and prevented them from doing many things they knew were important. Without wishing to criticise this response in any way, we note the response of another new Transvaal diocese, Christ the King, that the dangers created by the violence had in themselves shaped their call to ministry. They were acutely aware that danger and opportunity went together. One example of this was their peace initiative which became the basis of the resolution of PSC 1991 calling for a weapons-free South Africa. (CPSA 1991b, 15f) The conclusion we must draw from both these responses is that violence in society

makes overwhelming immediate demands on a responsive church and its membership which necessarily crowd out other important priorities.

The Bishop of Natal, responding to the Thirty Questions (at a time when the Archbishop was away on sabbatical and his duties as Dean of the Province had increased to such an extent that alarm was expressed by members of his Diocese at PSC 1991) said:

I am grateful for the series of questions you have set out. The problem always, as you will know, is how to keep these sorts of questions before one when the everyday expectations continue to press upon us. (Nuttall 1991b)

The Synod of Bishops expressed the same frustration in their report to PSC 1991:

The Bishops have just emerged from another session of Episcopal Synod in which they have once again considered over eighty items of varying importance and complexity. At the end of it all the Archbishop said with some feeling: 'We need a more humane agenda.' (CPSA 1991h)

An appendix to that very report quotes a Bishops' Commission suggestion that the Bishops at their Synod undertake additional tasks, including those aspects of pastoral planning which the PIM Co-ordinating Committee was doing:

With the progressive disappearance of the Provincial Resource Team, the mid-year meeting of the PIM Co-ordinating Committee could be subsumed into the work of Episcopal Synod.

The present mid-year meeting which looks at policy and co-ordination for the Provincial Resource Team can, in time, be subsumed into the overall pastoral planning exercise of Episcopal Synod.

This body's (PIM C C) work as a grants committee needs to continue ... grants should be made within the planning and priorities agreed by Episcopal Synod. (CPSA 1991h)

By the time of the PSC meeting the PIM Co-ordinating Committee had considered these suggestions and agreed to recommend that it continue and that it meet in conjunction with the Synod of Bishops, deciding on policy at its mid-year meeting and dealing

with grants in the light of policy. The Synod of Bishops commented that there seemed to be 'a large measure of agreement here' which had to be given effect. PSC 1991 subsequently made no decision in this regard, which would imply that the status quo would remain. There is wisdom in this, as it would be unwise to expect a body with an already 'inhumane' agenda to undertake a task which by its very nature requires unpressured time for reflective and creative thought and discussion. If the PIM Coordinating Committee does this, its insights and recommendations can then be conveyed to Episcopal Synod for further thought and final decision.

The church needs to remember that it is always the pressing and often problematic items on an agenda which demand the leaders' and administrators' and chief pastors' energy and attention, leaving little time and energy for the creative work -- the dreaming and thinking which are vital if the church is to live and grow, if it is to be proactive and not merely reactive, if it is to move from maintenance to mission. It is vital that the whole church participates in the creative task, and that the leaders themselves set time aside to reflect and dream and plan. In motivating the founding of the AMI McCoy reminded the CPSA that, if it wished to be a Province and not just a loose federation of dioceses, it would always need people to communicate, to help share visions and resources, to raise the church's eyes beyond the local and the urgent, and to keep the 'big picture' ever before it. (CPSA 1991e, 13) The same is true if the church wishes to live and grow and to be God's instrument in this world for the establishment of his kingdom.

3.6 A lack of resources

Another reason for the church's failure to implement its visions is the shortage of resources -- material, financial and human. As we noted in Chapter 4 (section A.4) the Bishop Suffragan of Lesotho said in his response to our request for information that their original priorities were still regarded as important, but in many cases they had been crowded out by more urgent demands, and by the lack of both personnel and money. The Bishop of St Mark the Evangelist, a new diocese founded with the specific work of evangelism high on its agenda, wrote in his June 1991 response that although there was much happening in terms of evangelism, church planting and training, the work was being hampered by their lack of financial resources:

The other discovery of the past few years, as we have felt our way forward as an independent Diocese, is that we have inherited an infrastructure but not the financial resources to keep it running. There is no doubt that the resolution of our financial problems is also very high on the priority list at the present. We have had to start looking for jobs for some of our clergy in other dioceses, and the moment you start retrenching clergy it becomes a major issue that everybody knows about and talks about. I would say that leadership throughout the Diocese knows what the problem is, knows what the solution is, but does not know how to effect it. (Le Feuvre 1991a)

Another example of this was the situation in the Diocese of Namibia, referred to in the previous chapter, where the clergy had not received stipends for seven months until PSC and the Archbishop intervened with cash grants and an appeal to the rest of the CPSA. In order to make ends meet, some clergy had left the full-time employ of the Diocese, while others were having to spend time and energy, which would normally go into their work of ministry, on making a living.

The External Partners at the Provincial PIM Consultation warned that there would be little renewal in the CPSA if money

was not available to assist the process. The chief reason for the moves at PSC 1990 to reduce the PRT was shortage of money. Anglican giving has not kept up with inflation, and the recession is seriously affecting the life of the Province, the dioceses and the parishes. We have noted the loss incurred by the CPSA with the departure of Edgar Ruddock and the closing of the Department of Training for Ministries. The Department of Youth has also lost its Director. Emma Mashinini pleaded with the CPSA not to retrench its J&R workers just when they were most needed, and asked that donor agencies be clearly told that their support was still vitally needed. The Youth Department of the Diocese of Cape Town (one of the wealthier dioceses in the Province) cited shortage of funds as a problem affecting its work. These, with the financial problems of Namibia and St Mark the Evangelist, are a few examples of a problem which recurs frequently in Provincial reports, diocesan responses and in the records of PSC.

A new initiative in the work of the Provincial Stewardship Committee was revealed in their report to PSC 1991 -- that of being a prophetic voice to the CPSA in respect of its own stewardship. (CPSA 1991b, 23) This Committee may also be the appropriate body to help the church to be faithful to its own call for true and costly penitence and restitution -- which will mean parting with some of the church's already inadequate resources.

3.7 The fear of 'liberation'

Question 26 asks: 'Is all that the Church undertakes measured against the touchstone of liberation?' -- as described in The Vision. There can be no doubt that The Vision is influenced by liberation theology. We see this not only in its penultimate paragraph but

also in some key concepts, words and phrases like 'democratic, non-racist and non-sexist', 'the struggle', 'social analysis', 'justice and peace issues', the emphasis on working alongside community organisations and in co-operation with other churches, 'basic Christian communities', the training of laity and clergy together, 'liberation', 'the values of the kingdom of God', the emphasis on the place and ministry of women and young people in the church, 'our adult models of the church have alienated many', 'our failure to engage radically with the crisis in our society', and 'as we seek with Christ to lead all things into harmony with God, Creator and Father of us all'. While it can be argued that some of these concepts pre-date liberation theology and can be found outside it as well as within it, the total cluster has a definite 'liberation' ring about it.

'Earthing The Vision' is correct in pointing out that the word 'liberation' elicits very different responses in different people -- for some it brings out a response of hope while for others it is disturbing and threatening. The one diocese which rejected The Vision openly was Bloemfontein, and on precisely these grounds, saying that it

sadly focussed on the opposition to apartheid, the ordination of women, and liberation education among our youth. (Bloemfontein 1991)

The word 'liberation' there is Bloemfontein's interpretation, as it is not used where The Vision deals with ministry to the young. The dioceses which have accepted The Vision and committed themselves to seeking its implementation have thereby expressed a desire for the liberation of church and society. The extent to which the CPSA has been willing to 'measure' its life 'against the touchstone of liberation' is best seen not in its use of the

language of liberation theology, but in the extent to which The Vision in its totality is or is not being implemented in its life. The whole of it in all its parts is a vision of the liberation of the church and society from all that hinders and distorts growth to fulness of life, a vision of the quest for complete harmony with nature, humanity and God.

3.8 Traditionalism: Clericalism and the hierarchical mindset

Clericalism and a hierarchical mindset have contributed to the CPSA's failure to implement The Vision more fully, as they militate against the laity playing their full part in the life of the church and consequently distort the role of the clergy. The PIM Committee of the Diocese of Cape Town commented that the 'grass roots' nature of the PIM exercise 'was not greatly facilitated by our rather hierarchical mindset'. (Cape Town 1990, 1) The South African Partners at Modderpoort raised the question of clericalism in the CPSA, (CPSA 1987c, 10) and the Overseas Partners spoke of the inflexibility of the clergy, their essentially sacramental model of priesthood, their failure to understand the concept of 'every member ministry', and the frequent rejection of the ministry of women. (CPSA 1987c, 4f) Torquil Paterson, who was responsible for drafting The Vision at Modderpoort while he was a member of staff of a CPSA theological college, gives his reasons for his resignation from the employ of the CPSA in 1990 in an article entitled 'Why I resigned'. The following quotation fairly summarises what he has to say:

I could say much about the state of the CPSA at this time. I only make one comment here. The most serious problem facing the church is an internal one, that is, clericalism. There is a mind-set which presumes that by virtue of ordination one has access to special inspiration and is God's gift to the world. The triumphant sacerdotalism of the CPSA is preventing self-criticism. The expansion of the episcopate through

creation of suffragans and of new dioceses is not in fact the way to organisational salvation. The only way forward is through an arduous process of theological renewal. The world is simply not interested in the stock phrases of the past. (Paterson 1990, 26f)

Is the CPSA unable to face the radical renewal demanded by The Vision? Is it refusing that change of identity which must inevitably result from facing the fact that if it is to be relevant to the world it will have to undergo a radical transformation, beginning with the death of clericalism and the church's rebirth as a liberated community of laity and clergy sharing in the government, worship, ministry and mission of the church?

3.9 Traditionalism and the training of clergy and laity

The transformation of the church depends upon the training and re-training of laity and clergy. Questions 7 and 8 ask whether the church is as a matter of priority engaged in training clergy and laity in social analysis and in justice and peace issues, and whether the laity are being set free to function properly as the people of God.

The whole issue of training lies at the heart of The Vision, which expresses the hope that the people of God is to be mobilised, equipped and trained for participation in building the new society and for waging the struggle against apartheid. The priority is the training of laity and clergy in social analysis and in justice and peace issues, and the necessary areas of training are spelled out: dioceses are urged to establish programmes for making congregations aware of the crisis in all its dimensions; they are to appoint justice and reconciliation workers to work with local congregations (training in the field). A pastoral plan for the renewal of the local church is to lead to

the embodiment of the 'new life' of the gospel in its structures and fellowship; the faithful are to be nurtured in the love and service of God and the world. Basic Christian communities are to be developed, and there is an urgent need for clergy and laity to be trained in this model of church life, for them to be trained together, and for the laity to be set free to function properly as the people of God.

The church is to be prepared for the full participation of women and young people in its life, ministry and government. The vision is one of total liberation, and for this the church must be rooted in the practice of a joyful and authentic spirituality. It is a vision of nothing less than a totally transformed church, to be accomplished by motivating, training and equipping the people of God.

'Earthing The Vision' sees this, but the programme has not been fully exploited. Provincial Synod failed to deal with this, except in one limited field. Dioceses report on training efforts, but nothing approaching the radical transformation and comprehensiveness envisaged by The Vision. PSC heard briefly of the need, but did not address the issue. We must ask whether the likely consequences of the training envisaged by The Vision are too much of a threat to the identity of the CPSA to be put into practice.

3.10 Traditionalism and basic Christian communities

Another challenge to clericalism and the hierarchical mindset is the vision of a model of church life in which the strength lies at the base. Question 9 asks whether basic Christian communities have been developed and the laity and clergy been trained in this model of church life as a matter of urgency, and whether they

have been trained together.

PSC 1987 endorsed this aspect of The Vision, making explicit the link it implies between this, the liberation of the laity, and the effective evangelism which will result. 'Earthing the Vision', 'Living Stones' and 'Some Guidelines for Establishing Basic Christian Communities' demonstrate that the CPSA had the expertise in the Department of Training for Ministries to encourage and promote this model of church life.

Provincial Synod 1989 did not consider this. Only the Diocese of St Mark the Evangelist speaks of the extensive use of this model, while Cape Town tells of 'exploring' the involvement of the laity in community building. McCoy told PSC 1991 that the Director of the Department of Training for Ministries had 'led several workshops on basic Christian communities in 1989 and 1990' and suggested:

Dioceses which sent resource people to take part need to ask them how they are using the skills they gained. But we also need to find ways to continue offering such training in the CPSA if we are not to revert to outmoded models of church life. (McCoy 1991a, 3)

This last statement is crucial. Delegates do not automatically implement new ideas and skills on returning home from workshops. A concept as innovative as this requires the backing and support of the diocese if it is to take root. Edgar Ruddock cautioned:

In a church such as the CPSA, great care should be taken to plan for the growth of BCC's in such a way that the ministry team of the parish understands what it is moving towards, and how it needs to adapt and change itself to serve a very different end product to the one most of our priests have been trained to service and to serve. Conversely it needs, as a ministry team, to train its parish membership to a new understanding of their role in church and community. (Ruddock 1989b, 2)

Not only the ministry team of the parish but the parish membership should be approached with 'great care' when this model is introduced. It is bound to pose a threat to the whole church

including the hierarchy, despite the fact that it seems to have been accepted by the bishops and diocesan representatives at the PIM Consultation and at PSC. In a highly clericalised church any move which questions the effectiveness of the church's large congregations for encouraging and fostering personal and congregational growth to greater maturity will be a very real threat because this challenges the basic structure of the church. The basic Christian community model also questions the traditional understanding of clergy as leaders and producers, and laity as followers and consumers, of clergy giving and laity receiving ministry -- thus posing a threat to traditionalist clergy and laity. (Sykes & Booty 1988, 245f, 256ff) The model encourages the laity to 'own' their full participation in church, and it questions the accepted understanding of authority in a top-heavy church like the CPSA. In his 'Guidelines' Edgar Ruddock stresses:

The starting point in the process is the little word 'Vision'. For Basic Christian Communities to become a reality in a given situation it is essential that either a person, or a group, has a vision of what could happen in that particular place. ... It will be a vision for the mission of the church to the world, and of partnership with others in building up the human family in peace, justice, dignity and wholeness of life. (Ruddock 1989b, 3)

Had the CPSA made the formation of basic Christian communities its immediate post-Modderpoort priority and used Provincial and diocesan resources to apply this in the parishes and congregations, this would have gone a long way towards the implementation of The Vision in its entirety.

3.11 Traditionalism and the role of women and their ordination to the priesthood

In a highly clericalised church in which bishops and priests are

all male, women will have to retain a secondary and a servant role if they are not to pose a major threat to those who find their security largely in the traditional structures. The ordination of women to the priesthood and the episcopate has posed a threat to the identity not only of the CPSA but to the Anglican Communion as a whole. The Vision asks the church to commit itself to serious consideration to this possibility. Questions 16 to 19 ask what the church's commitment is to the recognition of the ministry of women and their involvement in decision-making and the structures of the church; whether it is possible for women who believe that they are called to serve as ordained ministers to have their vocations tested; what action the CPSA is taking to honour the agreed commitment to consider seriously the issues relating to the ordination of women to the priesthood; and whether the CPSA responded seriously to the suggested plan to invite a team of women priests to visit the Province, as a means of preparing the way for the debate at Provincial Synod 1989.

The Synod of Bishops and PSC in 1987 and 1988 were the only bodies which could consider and respond to the suggested plan, commended in The Vision, that a team of women priests be invited to visit the Province to prepare the way for the debate at Provincial Synod 1989. The Synod of Bishops gave this careful consideration and took legal advice, deciding in the end that such a visit might be seen to pre-empt Synod's decision. Provincial Synod 1989 rejected the motion to allow dioceses to proceed with the ordination of women to the priesthood, and the debate demonstrated clearly that many of the dioceses had not given their members sufficient information and education on this issue. All Synod could do was to ask the Synod of Bishops to

keep the subject under review, consider the pastoral and other implications of the decision not to proceed with ordaining women to the priesthood, and encourage the fullest possible consideration of the subject amongst the members of the CPSA in preparation for the 1992 Synod. Perhaps the greatest factor in promoting the debate on the ordination of women since the 1989 Synod has been the fact that, from then onwards, women in favour have joined forces to promote the issue.

The Bishops responded to Synod by authorising two pamphlets outlining the arguments for and against and some related issues. They also sponsored the Church Women's Conference in 1991 and the Provincial Conference on the Ordination of Women to the Priesthood in 1992, five months before Provincial Synod. The 1989 Synod made it possible for the Metropolitan to nominate additional representatives to PSC from under-represented or unrepresented groups, one of which is most certainly women.

The dioceses of Christ the King and Natal report on conferences on women's ordination and ministry, and the Bishop of Grahamstown produced a pamphlet in which he graphically states his own view that women ought to be ordained to the priesthood. As host to the AWF silver jubilee in 1990, the Diocese of Natal became the first in the history of the CPSA to invite a woman priest to preside officially at a celebration of the Eucharist.

Probably more attention is now being given and progress made in this aspect of The Vision than in any other, and yet we have little evidence of the rank-an-file members of the church being drawn into this debate in preparation for the debate at Provincial Synod in August 1992, when either the CPSA will agree to the ordination of women to the priesthood, or the matter will

have to wait another three years for the next Synod.

3.12 Traditionalism and the integration of the young into the life of the church

In the Anglican Communion a candidate for ordination has to be a minimum of twenty-three years old to be made deacon, twenty-four to be ordained priest, and thirty to be consecrated bishop. Lay people must be eighteen to vote at a vestry meeting or to be a parish councillor, and twenty-one to be a churchwarden. The observation has often been made that the higher courts of the church comprise clergy and laity who are considerably older than these minimum ages.

Questions 20 to 25 arise directly out of the part of The Vision entitled 'The Young'. At Modderpoort in 1987 the CPSA was given a vision of the church to which the young would truly belong, in whose life and decision-making they would truly participate, and which would continually be learning from their experience. For this to be achieved an appropriate model of the local church would have to be developed, a Provincial task group be established to work, together with other churches, at the necessary major task of education and to address the pastoral and educational problems involved. A programme of Christian nurture would have to be developed, young people drawn into the decision-making processes of the local church and beyond, and ways found of listening to the young.

PSC 1987 recognised the need for the Provincial task group to fulfil the educational programme envisaged by The Vision, adding the need for 'the nurture of the full Christian family life with particular emphasis on equipping young people to take their place in the church and in the world.' No evidence has been found that anything has been done towards the fulfilment of this resolution.

'Earthing The Vision' could be making its contribution to the fulfilment of this aspect of The Vision if it was extensively used. Provincial Synod did not address this issue in 1989 -- except that it made it possible for the Metropolitan to invite a limited number of young people and others to meetings of PSC. The dioceses in their responses largely follow the church's customary approach to ministry among young people: parallel structures comprising youth departments and youth workers, rather than the integration of young people into the life of the church. Young people have demonstrated this same mindset, as illustrated by the frequent concentration on this model (for example in the report of the meeting in the Vaal Triangle).

Exceptions to this are found in some aspects of the report from the 'Step-a-side' in George and the determination to integrate youth ministry into the ministry of the whole church in Grahamstown. In Johannesburg there have been attempts to meet the schooling needs of young people, and in Natal the recognition that the majority of those who have suffered as a result of the violence, on whom there should be a major focus, have been young, black and unemployed. The Diocese of St Mark the Evangelist has taken steps towards involving young people in their Diocesan Synod.

The most significant act in fulfilment of The Vision's concern for the integration of young people into the life of the church has been the move towards admitting baptised children to receive holy communion, a step which not only enables children to gain a sense of belonging by participation in this central act of worship, but which also changes the perceptions and attitudes of adult members with regard to the place of young children in the

church. It also demonstrates that the traditions of the Anglican Church are being subjected to biblical and theological scrutiny: the church's understanding of the theology of baptism and confirmation and of the significance of the child in the kingdom of God have undergone radical changes as a result of this move. Also, the developmental needs of children are being considered in the light of advances made in the psycho-social arena: the church is demonstrating a willingness to learn from the world and in the light of this learning to change for the sake of its children. This brings benefits to Christian family life, and unites the family of God. Here is an example of obedience to the will of God in one area of life bringing with it renewal in other areas as well.

Another positive development has been the discovery by the young of a voice of their own, with which they have been able to address the rest of the church. Young people gathered in the Vaal Triangle and on a diocesan youth day in Christ the King; at the preparatory meeting for the Provincial Youth Synod at George (held there because of the improvement of their youth structures) and at their 'Step-a-side'; in the parish, archdeaconry and diocesan youth councils in Grahamstown; in the Youth Council in Johannesburg; at the Youth Conference and Youth Synod in Natal; and at the Youth Synod in St Mark the Evangelist. A youth desk has been established in Kimberley. There were also Provincial Youth Consultations at Koinonia in Natal in August 1990 and at George in July 1991, and the Provincial Youth Synod in Cape Town in December 1991. The ASF brings together students from universities and colleges throughout southern Africa at its annual conferences. To assist this process the Synod of Bishops has appointed a Youth Liaison Bishop, and PSC voted money to the

ASF, and to the PYC for the holding of the Synod.

We noted the statements and resolutions emerging from the Provincial gatherings of young people in 10.5, 10.7 and 10.9 of our previous chapter. In 10.5 we saw that the Koinonia consultation expressed concern for a wide range of issues both within the life of the church and in society generally and some specifically affecting young people. They were also able to articulate their feelings, so that the wider church could hear their voice, often crying out in pain. They challenged the church's theology and practice, particularly with regard to the place of children and young people in its life and structures. They questioned the adequacy of the church's programmes for nurture and education, and they called for a Pastoral Plan for work with children and young people. We saw that PSC 1990 adopted their resolution calling for this Pastoral Plan, but there was no evidence at PSC 1991 that anything had been done about drawing this up, let alone putting it into practice.

In 10.7 we noted that the George consultation was also concerned with a wide range of issues: youth and the politics of southern Africa, the rehabilitation of young people traumatised by war and violence, youth and sexuality, bridge-building between the young people of different cultures, and the participation of young people at all levels of the life of the church and society and the proclamation of the gospel of the kingdom of God. Also in 10.7 we noted the intention of the ASF to concentrate on evangelism after they had shed the negative connotations which it had for those from the poor and oppressed communities, and had begun to discover what it meant in their context.

There too we noted the Liaison Bishop's view that the focus

and arena of youth ministry should be the parishes, but that there remained the urgent need for young people to meet across the deep divides created by apartheid. The Youth Synod would provide such an opportunity. His plea for more effective representation of young people in the structures and decision-making of the church was answered by a resolution of PSC 1991 which asked the Metropolitan to appoint a group to prepare suitable legislation for the next Provincial Synod which would open the way for the representation of the young there, at PSC, at diocesan synods, and in the structures of dioceses, archdeaconries and parishes. At the time of writing none of this has yet been implemented, but the thinking of the church has developed significantly towards the implementation of this part of The Vision.

In 10.9 we saw that the Provincial Youth Synod took up the matter of representation, as well as concerning itself with the ordination of women, other gender issues, political and social issues. These were by no means confined to the interests of young people, which means that they were demonstrating their concern for the whole of the life of the church and of society, of which they are an important part. The challenge to the church is to accept this involvement with joy, and to see young people as integral in the life of the church.

Looking back on questions 20 to 25 and resolution 24.10 of PSC 1987, we are able to detect a significant change in the attitude of the CPSA to children and young people especially in the admission of children to communion and in recognising that young people have a voice in the life of the church. One area which remains untouched is the development of programmes for the education and nurture of the young. No task group was

established for this, and no mention was made at any level or at any time of The Vision's hope that other churches would be involved with the CPSA in this.

4. The crisis of Anglican identity: The wider church and world

The challenge to reach out and co-operate with others is always a threat to the narrow identity of a church denomination.

4.1 Ecumenical co-operation

MRI and PIM sought to build up the fellowship and common life of the various provinces and of the Anglican Communion, and was careful at the same time not to jeopardize the church's ecumenical relationships. As a result of the contribution of the South African Partners at Modderpoort the CPSA was clearly being challenged to become part of the church in southern Africa rather than 'the Anglican Church in these parts', especially if it was to make a real contribution to the fulfilment of The Vision's major concern. The Overseas Partners had made the same point: no single church was strong enough to engage in the struggle against apartheid. The churches would have to join forces.

Question 13 asks whether the envisaged justice and reconciliation workers, together with local congregations, are working for justice and reconciliation in co-operation with other churches. Question 30 also alludes to ecumenical -- and wider -- co-operation, asking how, in all of this, the CPSA is working alongside others who also strive for justice, truth and peace, in the power of the Holy Spirit, as it seeks with Christ to lead all things into harmony with God, Creator and Father of all.

From the evidence in section 7 of our previous chapter we gain a picture of a church which, at Provincial level, is

committed and open to ecumenical contact and co-operation. We have noted the crucial contribution made by the South African (mostly non-Anglican) Partners at Modderpoort. Although Provincial Synod is essentially an 'in-house' event, the presence and contribution of leaders of other churches and of the wider Anglican Communion in 1989 is both symbolic and significant. The influence of the WCC and of bodies of the Anglican Communion like Lambeth, the ACC and the Primates' Meeting was discernable in debates and decisions taken by Synod and PSC. Dialogue with the Roman Catholic and CUC churches is proof of the will and the desire for greater organic unity. So is the more recently initiated dialogue with Afrikaner Christians, as called for by PSC 1987. (CPSA 1989c, 24.18) PSC 1991 heard reports of significant ecumenical involvement by the J&R and Mission Departments and of the CPSA's participation in the Federal Theological Seminary, and gave encouragement and support to the SACC which was undergoing a difficult process of restructuring. It also welcomed the Rustenburg Conference and the ongoing ecumenical quest for national reconciliation.

We have included references to the wider Anglican Communion in this section because such contact is of an ecumenical nature, especially in a world-wide communion of highly diversified self-governing provinces. There can be little doubt that the CPSA cherishes its participation in the life of the Anglican Communion and is willing to be shaped by its norms and standards. The PIM exercise, and especially the welcome contribution by the large number of Overseas Partners, illustrates this.

McCoy quoted the Anglican Primates as saying that the church's disunity was an impediment to witness and mission and calling for far greater co-operation if the church was to fulfil

its task. He re-emphasised this in calling for the formation of a Mission Institute: not only would it have to maintain and develop international and national ecumenical links and links within the Anglican Communion, but it was essential to seek 'effective ecumenical structures ... which can serve us in proclaiming the kingdom of God'. PSC agreed to the formation of the Anglican Mission Institute, thus avoiding the need to take the more difficult ecumenical path. The AMI will have to prove its commitment 'to establish and nurture ecumenical mission relationships', without which 'we'll only be playing in-house⁴ ecclesiastical games'.

In the diocesan responses there is evidence of co-operation in national and regional councils of churches, and of shared projects of a practical nature, particularly in Grahamstown, Lesotho and Natal. We believe that this is typical of most if not all the dioceses of the CPSA.

The Vision and section 6 of Resolution 24 of PSC 1987 both encourage ecumenical co-operation at the level of the local congregation. It is there particularly that we must look for the implementation of The Vision. Unless Christians in their local communities are learning to accept one another and to work together to fulfil what is the major concern of The Vision, all the ecumenical co-operation at international, national and regional levels loses much of its meaning. It is at this local level that we need to see more evidence of ecumenical co-operation in southern Africa. Without it the churches cannot witness to the need for reconciliation through justice and peace in the wider community at ground level, for what The Vision called 'the building of democratic, non-racial and non-sexist

societies'.

Much of the life of the churches is lived at a level which does not reach the local church, and this is particularly true of the ecumenical dimension. For example, Bishop Russell expressed his gratitude at the privilege of participating in the life of the WCC at its various assemblies over a period of nearly twenty years and both he and Bishop Buchanan spoke of the personal enrichment they had received in being present at Canberra. Mrs Betty Govinden said the same to PSC of her involvement in the ACC for a period, and bishops (often) of their participation in the Lambeth Conference. Usually very little of this is communicated to the local church for its encouragement.

There is something symptomatic here of the life of the church generally, an example of which we see in the comparative failure to communicate the Modderpoort PIM Vision to the CPSA: we have yet to discover ways in which the insights gained and experience enjoyed can be communicated to the church which is represented by those who so readily call these inspiring, enriching and even life-changing experiences. Of course their experiences will act as leaven in the life of the church through their own life and ministry, but wider and more effective communication would increase the value of these representative experiences.

True and deep ecumenical contact and co-operation will always be a threat to the identity of any church, but without it the church's relevance in the world is severely restricted. Such relevance has eluded the church in every generation, because of the cost of losing sectional and denominational identities. The post-Modderpoort CPSA is no exception.

4.2 Working with the world

Questions 14 and 15 probe the dimension of The Vision which seeks the engagement of the church with the world in response to its major concern and its major task, asking what co-operation there has been with the trade union movement and other secular bodies in opposition to apartheid and its effects, and whether the envisaged justice and reconciliation workers and local congregations are working alongside community organisations for justice and reconciliation.

The evidence in our previous chapter makes it quite clear that the CPSA has no specific agenda for working with the world at any level. It has long been clear that church leaders and Provincial and diocesan J&R departments have been happy to find themselves working alongside trade union movements, civic associations, political parties and other secular bodies in opposition to apartheid and its effects -- we have seen graphic illustrations of this in the numerous anti-apartheid and pro-democracy marches in which the churches have linked arms with members of such bodies and with people of other faiths. The Synod of Bishops decided to consult with appropriate experts on the question of sanctions and the channeling of investments, and both the ACC and the CPSA J&R Department were willing to co-operate with a United Nations initiative on indigenous peoples. Yet no specific policy of working with the world has emerged at any level, and no attention was given at Provincial Synod to this essential dimension of the church's mission in the world.

We have noted that the purpose and dynamic of a vision is to draw us beyond ourselves and our enslavement to the past into a present and a future which is shaped by that vision, and that the PIM Vision was given to the CPSA for that purpose. The question

the CPSA must ask itself is not whether at certain points it happens to be fulfilling the hopes and demands of The Vision, but whether it is willing to take the risk of allowing itself to be re-created by the dynamic of its God-given vision. The Vision saw interaction with the world as part of that dynamic, as its last sentence so clearly states. The evidence is that the CPSA has not yet grasped the full implication of this.

4.3 An authentic, engaged spirituality

Questions 27 to 30 deal with a spirituality which possesses the dynamic to effect the transformation of the church, asking what steps have been taken to ensure that all the church does is rooted in the joyful, disciplined practice of an authentic, engaged spirituality which will lead to the fulfilment of The Vision. The response from Bloemfontein that the Sunday Eucharist is the embodiment and focus of such a spirituality and, that it is through ordinary, daily human contact that the church works alongside others towards universal harmony, brings to mind the words of Herbert Butterfield:

It is impossible to measure the vast difference that ordinary Christian piety has made to the last two thousand years of European history ... (Butterfield 1957, 171)

This is a perspective which should not be forgotten, but at the same time we dare not ignore the deeply disturbing analysis of the spiritual state of the CPSA as contained in the ICS report to PSC in 1990. If the picture is as bleak as this, the very foundation on which the church's response to The Vision must be built is unsure.

Our evidence does not present an entirely bleak picture, however. The spiritual lead given by the Archbishop at

Provincial Synod and in his Diocese, the whole atmosphere of Synod, the new Prayer Book (which must be a reflection of a spirituality which is present in the CPSA), the spirituality reflected in the responses of most of the dioceses which reported on progress being made in the PIM process, and discernable in others through their PIM reports and their participation in PSC or Provincial Synod, the positive response to the initiatives of the ICS in virtually all the dioceses, as outlined in Chapter 4, section 12.6, and much else which is reported in the previous chapter under headings other than 'spirituality' -- all this gives a more positive picture, which must be seen alongside the critiques of the 1990 ICS report. Neither picture invalidates the other. Once again we see in the CPSA both strong leadership and a desire for The Vision to become a reality -- in this instance in the realm of spirituality -- and at the same time the urgent need to incarnate this in the life of the Province, in the dioceses and parishes, the clergy and the laity.

The Vision's insistence that the CPSA work alongside other Christians may well be a key to the transformation of the church described in the ICS report -- insofar as these others are living in the power of the Holy Spirit and are in harmony with God. The church which is not these things cannot begin to strive for justice, truth and peace, nor can it lead the world into a harmony with God which it does not itself enjoy. But an underlying insight of The Vision is the need for the CPSA to be involved ecumenically. This will help the CPSA not only to engage in the task which God has called his church in southern Africa to fulfil, but also to be part of the process of the church becoming what God wills it to be -- each part of God's church gaining from the others' strengths and insights, learning

from one another, rediscovering forgotten truths and regaining dormant gifts and graces through co-operation with one another. The warning given by the Archbishop of Canterbury to Toronto 1963 is as true in the ecumenical context today as it was in the Anglican context then: 'The church which lives to itself will die by itself.'

The remedy is the same now as it was then: obedience to God through mutual responsibility and interdependence in the Body of Christ. The scope of the vision now, however, is no longer primarily the Anglican Communion, but the ecumenical church.

5. Some consequences of inadequate implementation

5.1 The CPSA and the crisis in southern Africa

One consequence of the failure thoroughly to implement the PIM Vision is that the CPSA has not as an entire Province, from top to bottom, had the crisis in southern Africa as its major concern. The first of our Thirty Questions asks whether this has been the major concern, and how has this been demonstrated.

There is no doubt that at Provincial level (Provincial Synod, PSC, the leadership of the Synod of Bishops and the Department of J&R) the crisis in southern Africa is a major concern and has been given great prominence both before and after February 1990. The same cannot be said of the responses of the dioceses, with a few notable exceptions, despite the fact that resolutions addressing the crisis in southern Africa have been a prominent feature of diocesan synods generally. Our conclusion must be that there has not been a correlation in the life of the dioceses between their concern about the crisis in southern Africa and their pastoral plans for the renewal of the church for mission, as the South African Partners at Modderpoort pointed out.

Questions 2 to 6 ask in what ways it can be said that the church's major task has been the mobilising of the people of God for the fulfilment of The Vision's major concern; whether the church has equipped every local congregation and community for the struggle; whether it has been engaged in opposition against apartheid by means of prophetic proclamation; whether each diocese has established a programme for making congregations aware of the present crisis in all its dimensions; and whether each diocese has appointed justice and reconciliation workers to work in turbulent areas together with local congregations.

There is no evidence that the major task of the CPSA is the mobilising of the people of God for the breakdown of apartheid and the building of the new society. The words of the Bishop of George in his Charge to their 1991 Synod could have been for the entire CPSA: that the church should engage in self-examination on its impact on society because much of its life seems irrelevant in the face of the massive social problems around it. The failure to mobilise the people of God is not due to any lack of opposition to apartheid or lack of desire for societal renewal on the part of the leadership of the CPSA, as a reading of any issue of Bishops court Update and the the published decisions and utterances of the Synod of Bishops, the Provincial Synod and PSC clearly demonstrate. At that and other levels there has been a courageous prophetic proclamation. The failure lies in the lack of a strategy for mobilising the people of God and equipping every congregation for the task. It cannot be said that each diocese has established a programme for making congregations aware of the crisis in all its dimensions, as The Vision urges.

'Earthing The Vision' speaks of the need for training if

church members are to engage in social analysis, really to understand what is happening, and to work for justice and peace. It speaks of the need for people and resources to be set aside to help them in this task. Participants are asked to consider: 'How can the church move from words to action?' The question remains an urgent one. The sentiments are contained in The Vision and in numerous other statements, the words have often been spoken and are enshrined in Canon 28, but the vital link between words and action -- the conversion, transformation, motivation, training, equipping and mobilising of the local church -- remains an enigma.

While it cannot be said that justice and reconciliation workers have been appointed in every diocese to work in turbulent areas together with local congregations, there is evidence that such work has been done in Cape Town by the Board of Social Responsibility and by the involvement of clergy and laity in active protest; in Christ the King where parishioners live their witness in their dangerous environment, and where there is ministry in the hostels; in George where a priest has been appointed to the social responsibility portfolio; in Grahamstown in various programmes including the Rural Resource Centre; in Natal with its regional workshops on violence, and in the Diocese of St Mark the Evangelist in the ministry to refugees (see 1.3 and 2.3 in the previous chapter).

PSC 1991 heard a plea that full-time J&R workers not be retrenched just when they are most needed, and that donor agencies be urgently approached not to stop their support at this critical time. Section 6 of Resolution 24 of PSC 1987 (quoted in 2.1 of the previous chapter) calls not only for the appointment of persons to facilitate this involvement but also for

involvement ecumenically and with community organisations. Grahamstown's 'Masibambane' is an ecumenical project, but there has been no mention of this dimension from others.

5.2 Penitence and restitution

Questions 10 and 11 ask whether the church has proclaimed The Vision's call to true and costly penitence and restitution on the part of those who have benefited most from apartheid, and whether the church has considered how it has benefited from apartheid and has expressed true and costly penitence and restitution.

'Earthing The Vision' asks participants to discuss this issue, but does not elaborate. PSC 1987's emphasis on the healing of the wounded and the stabilisation of family life differs from that of The Vision in not calling specifically for penitence and restitution. Provincial Synod did not make this point either. The Vision's emphasis on penitence and restitution was reiterated later by the Rustenburg Declaration to which Emma Mashinini referred. The dioceses in their responses make no mention of it.

As with other facets of The Vision, the CPSA has (and, in some instances, had) within its ranks people with the necessary insights and gifts to enable the church to respond creatively: we have noted David Russell's call in his pamphlet on evangelism to costly penitence both in the context of the sins of apartheid and in the context of the current violence in South Africa: there will be no peace without costly reparation, restoration and compensation. Emma Mashinini recognised the urgent need for training and empowerment in reconciliation skills for conflict handling, mediation, negotiation, forgiveness and love of enemies, the restoration of peace, the honest acknowledgement of past evils, establishing the truth and acknowledging our sin.

She also urged the church to deal with the Rustenburg Declaration in full. Here we must note the important role of members of the CPSA at the Rustenburg Conference, especially the Archbishop who facilitated the actual process of penitence and reconciliation at Rustenburg.

There has also been the 'rebirth' of Namibia and the church's role there in helping the process of reconciliation through penitence and forgiveness, leaving the past behind, going forward together and co-operating with former enemies -- the fruit of which is being seen as the walls of division begin to crumble in the process of building a new nation.

If the CPSA is to be true to its vision, it will need those who recognise that penitence and restitution are imperative to discover ways of sharing their insights and gifts with the whole church. The CPSA will have to motivate and facilitate the process of reconciliation through penitence and restitution at every level of its life. There is no evidence that these things have begun to happen to any real extent.

5.3 Evangelism

Question 12 asks whether the church is, as the result of the laity being set free to function properly as the people of God, engaged in full and effective evangelism. Lambeth 1988's call for a Decade of Evangelism has stimulated Anglican thinking on evangelism as perhaps never before, and helped the CPSA to identify this important aspect of The Vision as a priority. The question which McCoy and others have raised is crucial, however: is our understanding of 'evangelism' comprehensive enough? A full understanding of evangelism or, rather, evangelisation, and its incarnation in the life of the CPSA would go a long way

towards the implementation of The Vision. This would not be something entirely new for the CPSA. As we have noted throughout this study, dimensions of mission have been present in the CPSA's witness to God's justice over several decades in response to the contextual demands of the apartheid era. To many of the victims and other opponents of apartheid this witness is a powerful form of evangelism.

Provincial Synod followed Lambeth 1988 in recognising evangelism as the primary task of the church, but without underlining the description of holistic evangelism given in the Lambeth 1988 Report. The CPSA recognised the need for primary evangelism in founding the Diocese of St Mark the Evangelist, and Provincial Synod was true to its word in granting diocesan status to the Order of Ethiopia. The Synod of Bishops demonstrated its commitment by sending Bishop Eric Pike (who had for years been engaged in an unusual and most effective evangelistic and church planting ministry among Xhosa people in Mdantsane, East London) to the WCC School on Evangelism and by asking him to develop a workshop model for the CPSA. PSC followed this up by agreeing to the founding of the Anglican Mission Institute, with a full-time director, to help the Province focus on evangelism.

In June 1990 the Diocese of Cape Town was given an insight into the fulness of the concept of evangelisation by one of the South African Partners at the Modderpoort Consultation, Fr Albert Nolan. Whether or not this will take root in the CPSA as it responds to the challenge of a Decade of Evangelism remains to be seen. The Bishop of Grahamstown has encouraged the broadest and fullest understanding of it, as has Michael McCoy in his 'Good News People'. The Diocese of Lebombo has been 'possessed by the

spirit of evangelism' both at home and in Angola, with exciting testimony of the apostolic ministry of primary evangelism and church planting, as also in St Mark the Evangelist. The Diocese of Bloemfontein chose a far more individualistic interpretation of evangelism, akin to the approach of Bishop Jacob Dlamini in his 'Personal Evangelism'.

Michael McCoy in 'Good News People', 'Evangelism in the CPSA' and in his report to PSC 1991 which led to the formation of the Anglican Mission Institute, demonstrates his commitment (and the Institute's) to holistic evangelism and to providing the CPSA with resources for training in this. He identifies the need for an overall Provincial mission policy; for relating the 'internal' dimensions of church life to the mission of the church; for a re-assessment of its models of ministry and leadership; for the reconstruction of the church from the base upwards to transform it from institution into community; for the rediscovery of the kingdom of God as the good news the church announces, integrating the dimensions of personal salvation, compassionate service and social transformation; and for the quest for justice and peace in tangible ways if our message is to be credible to the victims of the current violence. All this constitutes the 'effective evangelism' of The Vision, demonstrating the fact that the necessary insights and human resources are available to the CPSA. The question continues to be: will the CPSA discover the will and the means of converting words into action, concepts into life?

So far this question must be answered in the negative: another consequence of the comparative lack of implementation of The Vision has been the failure to engage in the kind of evangelism which would flow naturally from obedience to such a holistic vision.

6. An Official Response

The ACC sent a questionnaire to evaluate PIM to the Provinces and Mission Agencies of the Anglican Communion, to be returned by 1st August 1990. The CPSA response to this was completed by Mrs Lynette Crosby and the Revd Michael McCoy (at that time Secretary and Director respectively of the Department of Mission) and The Very Revd John Forbes (Chairman of the pre-Modderpoort 1987 PIM Steering Committee). (CPSA 1990c) We include here those of their responses which are relevant to our enquiry because they give a very different picture from the conclusions of this study. Theirs were of course very general impressions which did not have the benefit of thorough research, which is true of much of the information we are given when our church programmes are assessed. There is much that the church could learn from the secular world when it comes to evaluating programmes and processes.

Asked whether they judged the overall PIM process as successful in helping their Province to set and then meet goals for mission and ministry, the CPSA respondents said: 'Yes'. Had the Provincial PIM Consultations been useful in setting and meeting goals for mission and ministry beyond diocesan boundaries? The answer given was: 'Yes'. Had the outside Partners been useful in challenging the Province to reflect critically on its plans and goals? -- 'Yes'. Asked what criteria had been used in selecting partner churches to participate in the PIM Consultation, they said: 'A diversity of peoples from all continents to match the diversity of the peoples of the CPSA'. Had this Province used other kinds of partnership experiences to implement planning and programme? -- 'No'.

Was the Province planning to have future PIM Consultations? -- 'No'. Asked what had been their greatest disappointment about

the PIM process in their Province, they replied: 'The failure to maintain and develop ongoing relationships with Partners'. And the most helpful part? -- 'The "vision" statement that was produced by the Consultation'.

Were they satisfied with the way the PIM process had been conducted since its inception in 1973? -- 'Yes'. Did they think PIM Consultations should be continued as part of this process? -- 'Yes'. Finally, they were asked what they recommended as the future process of shared planning and consultation within the Communion, and to comment on how to improve the development of interdependence, how partner representatives could be more effective, on ecumenical participation, on the role of funding projects in this process, and on how churches might keep partners informed of the results. The response was:

The PIM process should continue at all costs.

1. More effective partners: With the ACC working more effectively and efficiently, the CPSA could benefit in any future consultation by having fewer overseas partners and including more South African ecumenical partners and development agency partners. With fewer partners it would be easier to maintain communication links and to be responsible for financial links.

2. A PIM person in each Province: If the church is to maintain the mission momentum it is so important that the PIM vision is not lost. It is not sufficient just to give the PIM vision to a committee but it is suggested that a PIM person be appointed in each Province, a sort of ombudsman to fly the flag.

3. The responsibilities of such a person would be:

(i) To network with other PIM persons in other Provinces. (A meeting of the African PIM persons could bring about some significant developments I believe for the Mission of the church.)

(ii) To keep the PIM principles in the forefront of the life of his / her Province.

(iii) To keep his / her Province up to the mark with regard to the priorities and goals they have set. (CPSA 1990c)

The suggestion of a 'PIM person' to encourage, stimulate and co-ordinate the implementation of The Vision in the Province is one which deserves careful consideration. We saw in Chapter 2 that

ACC-4 considered it essential that a province should appoint a person with clearly-defined responsibilities, accepted and supported by the decision-making bodies of the church, to facilitate post-consultation follow-up and to keep in touch with counterparts in partner provinces. (ACC 1979, 25) A committee like the PIM Co-ordinating Committee, especially when it is under the leadership of an already overstretched chairman, cannot have the dynamic which can be supplied by a committed person who is given this task as their chief responsibility.

7. A way forward

The conclusion we must draw from this critical evaluation of the CPSA PIM process is that it has not yet borne the fruit which was expected of it but that the potential exists in the CPSA, with the ongoing help of its partners, to fulfil its aims more effectively. We have suggested ways in which this can be done, and shall make further recommendations in the next chapter. Provincial Synod will meet again in August 1992, four-and-a-half years after the birth of The Vision in November 1987. Following the failure of PSC 1991 to reassess The Vision, it is vitally important that the Synod set the wheels in motion for the drawing up of a revised pastoral plan to take the CPSA into the next three to five years. Essential to such a plan will be very careful planning and goal-setting for its implementation and continuous evaluation. Synod will meet at a time when the CPSA urgently needs a fresh vision.

CHAPTER 6. ANGLICANISM REVISITED

Quo vadis, ecclesia Anglicana? We now ask the question: What, in the light of the PIM process as we have observed it, is the contemporary mission of the CPSA, and can we identify a pastoral plan to put it into practice? Hopefully the answers to these questions will at the same time throw light on the mission of the Anglican Communion. Since the Reformation the Anglican Church has been searching for its identity in terms of its relevance within various contexts. MRI was the beginning of the post-war process of discovering a new sense of partnership as a Communion and as provinces within it. PIM has been the attempt to discover the church's mission in the modern world. A vital learning has been that the discovery of a church's true mission leads to the discovery of its true identity, and not vice versa. The ongoing quest of the Anglican Communion and the CPSA within it must be the attempt to discover its mission and be true to it.

1. A pastoral plan

Perhaps the most hopeful ecclesial process in southern Africa today is the Pastoral Plan of the Catholic Church entitled 'Community Serving Humanity', which was alluded to by the South African Partners at Modderpoort. Its very title speaks of its themes of partnership and mission, identity and relevance.

Our plan is to be a Church
which is truly a community,
where all feel
they are brothers and sisters in Christ.

Our plan is to be a Church
which serves all people,
helping them to a life which is truly human,
truly formed in the image of God.

We believe that this is our share
in God's universal plan. (SACBC 1989, 5)

Not only do they have a vision, and not only have they expressed

it in words, but they go on to describe thirty steps whereby every member of their church is drawn into the process of incarnating that vision. Dioceses and parishes have a choice of programmes for doing this: the 'demanding' formation of 'Small Christian Communities', for which specific training material is recommended, and the 'Renew' process devised in the USA and being used in many countries. Strong episcopal leadership is given in the form of Pastoral Directives from the Commissions of the SACBC, covering a broad spectrum of church life. (SACBC 1989, 37-43)

Edgar Ruddock suggested a similar process for the CPSA after the November 1990 meeting of PSC. His paper 'Training the church in and for a changing sub-continent' (Ruddock 1990, 15-20) offers a 'very tentative' draft pastoral plan for the CPSA, which he hopes may provide a basis for further debate and planning for concrete action for the renewal of the church. It could well be used by the CPSA as a working document to facilitate the task of drawing up a mission statement and devising a pastoral plan to put it into practice. He prefaces it with observations on tough decisions taken by PSC 1990 regarding the funding of projects and future staffing needs in response to runaway budget forecasts on the one hand, and questions about the effectiveness of existing structures on the other -- decisions which 'left a lot of people nursing wounds, either openly or in secret'. The chosen route of the CPSA was to de-centralise the work of the Provincial staff into the life of the dioceses, and to make no further appointments to the PRT, but rather to encourage diocesan mission, training and justice workers to share skills and resources at diocesan, regional or Provincial level. He argues

that this is a bold vision, which can be effective only if two things happen:

First there has to be a massive and fundamental shift towards partnership and teamwork. The dioceses of the CPSA have long been very autonomous, and the practice of partnership comes hard to their structures and leadership networks. But, as Provincial staff themselves have found over the past year or two, there is a big difference between giving intellectual assent to the concept of teamwork, and the commitment required to make that team concept become a living and supportive reality. (Ruddock 1990, 15)

Secondly, if a co-operative, partnership approach to ministry -- and especially training for it and resourcing it within (and between) the dioceses -- is going to work, the question of understanding the present context becomes crucial. He attempts to set the current training task of the CPSA in context: (Ruddock 1990, 15-18)

1. A theology of change: in addressing, planning and training for the future the CPSA needs to be alert to the 'state of the nations' which make up the Province. One dominant reality has been the amazing speed of change in southern Africa and throughout the world in the recent past, bringing social, political and, perhaps especially, psychological changes. The church's hymnody and theology speak of the changelessness of God, and yet many people believe that it is precisely the activity of God which has unleashed change all around them. He asks how far the church's teaching, preaching and faith-building is offering a theology that is strong and vibrant enough to embrace and direct these patterns of change.

2. Between hope and despair: at last Namibia had become independent, South Africans were beginning to talk seriously to one another, while Mozambique still struggled with the horrors of war, Lesotho and Swaziland watched as the tunes were called

elsewhere, civil war or sectional violence continued to ravage the urban centres, and refugees, displacees and squatters were dehumanised daily.

These are the facts that place us all firmly between the twin horns of hopefulness and despair, between yesterday and tomorrow.

How does the church train its people to be positive, and liberate them to work with and beyond their own histories?

3. The challenge of urbanisation: behind the immediate signs of change lie larger, more complex and agonising questions which the CPSA hardly dare face: the most rapid process of urbanisation in the world -- representing massive disruption of historical and community continuity bringing changes to patterns of thinking and relating to others, psychological alienation, new sets of relationships between adults and the young, redefining concepts of authority, property and mobility, radically affecting attitudes towards education and personal development and challenging patterns of family life, personal ethics and morality.

4. Critical issues and a marginalised church: there are the structural problems emerging from urbanisation: crises in housing, education, health-care, family life; crises of AIDS and sexually transmitted diseases; population explosion; destruction of the environment through industrialisation and over-grazing, and the poverty which is the shadow-side of urban economic growth: the massive unemployment of the landless millions on the edges of the cities. In the midst of all this the church is losing its identity as the focus of the community, and is struggling to understand why it has become marginalised despite its own best efforts to be faithful.

5. Rediscovering a living God: All this raises huge practical

problems for the CPSA and its self-understanding, behind which lies a deeper and more profound crisis -- the theological one of how to help others and each other to find the reality of God in the midst of all that is happening. Is its theology capable of addressing what is happening so as to make a concrete and creative contribution?

6. Outmoded models of the church: Much of Anglican life has emerged from a rural-church concept that places the image of 'church' at the centre of the community and operates a concept of mission which moves outwards from a priestly centre to nurture the faithful, only occasionally having time and energy to engage with the wider world -- because it actually believes that the wider world should be part of the church community. But the nature of urbanisation means that the church can no longer claim that centre ground, and must seek other ways of infusing the gospel into the increasingly secular society of which it is a part. The availability of radio and television means that the process of urbanisation is happening even in the rural areas, especially in forming attitudes among the young, who are in the majority.

7. The local congregation and new patterns of leadership: If the church can no longer be centre-stage it will have to look at alternative internal structures, to enable the local grass-roots gathered congregation to discover the meaning of the gospel in its own place and time. For this to happen, clergy have to re-define their own role, becoming the enablers of others rather than their leaders and directors -- and they must be helped to feel good about this changing role. Similarly, higher up in the structures of the church, archdeacons and bishops will have to

learn the meaning of democracy and participation, which are so fundamental to the new order of the urbanized and urbanizing world.

8. A truly southern African church: in a context where history has left such a legacy for good and ill, and where differences can either enrich or divide,

it is crucial that the struggle to discover appropriate ways of being church, of being Anglican, of being community, of being pilgrims, of being many and being one, should continue with renewed effort and commitment. This must eat into our hearts as well as into our structures.

9. The nature of the training task: The church must be helped with its social and theological analysis of what is happening; with encouraging the process of exploring who God is and what God is doing in the new order of things; with enabling the local church to grow to maturity; with helping to uncover the structural patterns which may help some of these critical processes to happen. This is vital, especially at the start of the Decade of Evangelism, if the church is to avoid running up theological and sociological cul-de-sacs.

10. A place to belong: above all, the church in southern Africa needs to become a place where people feel a deep sense of belonging. The present generation has inherited a church in which people expect to receive rather than contribute, to be passive rather than active, to observe rather than participate. None of this builds community, which is built only when its members practice love together, without which it is 'a noisy gong or a clanging cymbal'. Building community needs to be the first task of the church, and therefore the first claim on its training resources.

11. A place for all: young people and children feel

marginalised in the contemporary church. The August 1990 CPSA Youth Consultation communicated their honest feelings. The challenge here is not only for the young but for the whole church: how it can become the kind of community in which the young find their place and wish to retain it, because they are being taken seriously.

'Into this fast changing, exciting but daunting situation we come as pilgrims and travellers. We come out of our past heritage, from which we want to learn and to receive encouragement; we come from a history that is a mixture of success and failure, start and stop, faithfulness and irresponsibility. We are afloat on a stormy sea, rich in possibilities, but ill-prepared and to a large extent at the mercy of our clergy and people; we cannot change the world overnight, but we can set out in directions that will not lead us up backwaters and side-streets.'

The church faces a direct challenge either to address this context seriously and judge all its plans and proposals by this yardstick, or simply to retreat into the safer waters of the known and the familiar and to become 'a church of the faithful -- not few, but fewer and fewer.'

Ruddock suggests that one response to all this is to take up the proposal of The Vision and develop a Pastoral Plan for the CPSA: to establish some overall agreed direction in which the church should travel, and then to make the commitment to support one another in a variety of routes towards that common goal. One possible approach ('recognising that some dioceses are already pursuing similar or much better developed plans') lies in the draft Pastoral Plan below -- which is only tentative and will need a lot of hard work and consultation to translate it into any kind of practical reality. (Ruddock 1990, 19f)

Each diocese should seek to establish every Anglican as a responsible mature member of the body of Christ, and every Anglican congregation as a centre of:

1. Welcoming and belonging, which should include these training components: a theology of community; building an environment of love; catering for all; learning to listen, and to accept; discovering and practising joy.

2. Worship, prayer and teaching, with these training components: Bible study methodology; practice of spirituality; developing an African worship; the use of AAPB; developing small cells of worship, prayer and action.

3. Healing and wholeness, with these training components: individuals and communities; the gospel and change; meeting people's deep needs; forgiveness and reconciliation; evangelism for today; specialized pastoral ministries.

4. Service and responsibility, with the following training components: shaping the new society; family life; the world of work; human development; community needs; issues of justice, peace and the integrity of creation; stewardship.

Each of the above themes will have to be designed and targeted very carefully, with the following groups interacting in their response to the pastoral plan: clergy study groups, parish ministry teams, parish groups, all parishioners. To make this work:

1. Groups of clergy will need to meet regularly to explore the meaning of the plan at local level -- parish, deanery or archdeaconry -- their task being to stimulate and encourage each other in the practice of a style of ministry appropriate to making the scheme work in their own locality.

2. At the same time they will need to be identifying and gathering together a ministry team within their areas, with whom they will be willing to work at implementing the local version of

the plan. They will be instrumental in teaching, sharing and developing the units of the plan that should be adapted to suit local needs.

3. The ministry team will then seek to infuse the plan into all aspects of the life of the parish / community.

4. At the same time the Pastoral Plan will be fed into the major groupings within the life of the dioceses and the Province -- MU, AWF, men's guilds, youth structures and so on -- to allow the practicalities of the training to reach back into the community via routes other than the clergy.

'There is, of course, great danger in this kind of thinking / dreaming about putting the church to rights. But in an institution that operates two quite separate models of government simultaneously (episcopal leadership and synodical participation) perhaps we have to play the same game, and operate unashamedly in both directions, in order to achieve the goal of maximum participation by the whole people of God. (Ruddock 1990, 20)

There is no reason why synodical government and episcopal leadership should constitute 'two quite separate models', and while one of the findings of this study is that the laity need to come into their own in the government and ministry of the church, this reform could be instrumental in setting the ordained ministry free to play its proper part. We shall return to this in due course.

2. The Kairos process and the CPSA

In saying how necessary it is for a church to go through a process of reflection and evaluation the South African Partners spoke of the Catholic Church and its pastoral planning which we have referred to above, and also of the United Congregational Church's process of renewal in response to the challenges of the Kairos Document. The Partners expressed dismay at 'the total absence in the the diocesan reports of any reference to the

challenges of the Kairos Document or, even more seriously, to the challenges of the unprecedented current political crisis in southern Africa today'. (CPSA 1987c, 9)

We have dealt in some detail with the response to the crisis, and turn now specifically to the Kairos Document: Challenge to the Church (1985) and its sequel The Road to Damascus: Kairos and Conversion (1989), asking whether this process might assist the CPSA in engaging more relevantly with the challenges of its sociopolitical context. This is not to say, however, that the 'Kairos' process has not had an impact on the PIM process in the CPSA. The contributions of the South African Partners and the specialist papers delivered at the Modderpoort Consultation were very much in the 'Kairos' spirit and helped to bring both the thinking and the language of the document into The Vision. In addition to this, the 'Kairos' process has become so much a part of the life of the southern African ecumenical critique of apartheid that resonances of it can be heard in much of what we have observed not only in The Vision but also in the CPSA's subsequent response to the southern African crisis, for example at Provincial Synod and PSC and in replies from bishops.

The importance of the Kairos Document lies not only in what it says but also in its method of 'doing theology': the first edition emerged from a discussion group 'in the heart of Soweto', after which individual members put together material on specific themes which were then discussed and subjected to critique at subsequent meetings and then to scrutiny by Christian groups throughout the country -- making it a 'people's document' which readers were invited to criticise 'if your position can stand the test of biblical faith and Christian experience in South Africa'.

The Working Committee was inundated with comments, suggestions and enthusiastic appreciation from various groups and individuals in southern Africa. This was an open-ended document which would never be said to be final. (Kairos 1986, v) The revised second edition was published exactly a year later, in September 1986, by which time, the editors say, thousands of people had been 'involved in the process, not only in terms of reflection and study but mostly in terms of involvement and action in the liberation struggle in South Africa'. (Kairos 1986, iii)

The South African Partners at Modderpoort criticised the lack of theological reflection in the CPSA PIM process so far, saying that the theology behind the diocesan priorities was unspoken, unconscious and inadequate. (CPSA 1987c, 10ff) Nothing in this study has indicated that their assessment was mistaken. There is a very real need in the CPSA for improved theological resources, expertise and training. The 'Kairos' process and the ecumenical contribution at Modderpoort point to the fact that such resources are available locally, and they exemplify a theological method and process in which the CPSA as part of the church in southern Africa is already involved and which it would be wise to apply more extensively within its own life.

In contrast to the 'Kairos' process, the PIM process in the CPSA had a 'false start' at ground level, and despite the hope which was justifiably expressed at Modderpoort, The Vision didn't ever become the property of the local congregations. The process then continued at Provincial level without becoming formative of the life of the dioceses and parishes, as might well have been the case had the 'Kenya model' been followed through. Any future attempts to implement The Vision -- preferably in a revised version -- will have to rectify this, and the 'Kairos' process

could be another helpful model. It is significant, too, that the Kairos Document was never officially endorsed by the CPSA or commended for study at the local level, despite the fact that many Anglicans were signatories and many more participated in the 'Kairos' process.

Another feature of the 'Kairos' process which the CPSA would be wise to reflect upon is its tone, its note of urgency, and its call to conversion. Whereas, for example, *The Vision* speaks of the need for 'the continued proclamation of the call to true and costly penitence', the Kairos Document makes that call directly and unequivocally:

no reconciliation, no forgiveness and no negotiations are possible without repentance ... the oppressor and those who believe the propaganda of the oppressor ... must be made aware of the diabolical evils of the present system and they must be called to repentance.
(Kairos 1986, 10, 26)

As the quotation above illustrates, the Kairos Document leaves its readers in no doubt that the southern African crisis is a struggle between good and evil, justice and injustice, and that there can be no neutrality without complicity. It is an urgent call to those who have not yet recognised the extent of the danger and the lateness of the hour to turn, to be converted and to engage in the struggle against evil. The Road to Damascus, as its title and sub-title indicate, makes the call to conversion even more explicit. The CPSA cannot afford not to draw its members directly into this 'Kairos' process so that they may be confronted with its powerful call to conversion. *The Vision* on its own is not the sort of document to achieve this.

The cost of the call to conversion should not, however, be underestimated. Charles Villa-Vicencio in Trapped in Apartheid, a socio-theological history of the English-speaking churches,

sums up the response of these churches to critical issues in southern Africa as 'protest without resistance'. He sides with the Kairos Document in summarising their stance against apartheid as taken largely at the level of principle which is applied only with reluctance to the specifics of the oppressive situation in South Africa. (Villa-Vicencio 1988, 6, 158) Church leaders are 'defensive' of what the document criticises as 'church theology'. He notes that the CPSA has made no official statement on the document, whereas the 1986 Assembly of the United Congregational Church agreed 'to review the mission, ministry and structures' of their church in the light of the document. (Villa-Vicencio 1988, 160)

There has been an 'uneasy response' by English-speaking church leaders to the 'Kairos' theologians' stress on costly social justice as the prerequisite for forgiveness and reconciliation, and to the 'strong language' of the document, to which Desmond Tutu responded aptly: 'The language is excessive in places and tends to alienate some, but then prophets have traditionally done this.' (Villa-Vicencio 1988, 162)

Villa-Vicencio contends that the churches have failed to address the issue of state violence as the true cause of retaliatory violence -- nor have they explored the options of positive non-violent action as alternatives to armed struggle. The consequence of all this is that the churches legitimate state violence while condemning all other forms of it. The debate on the legitimacy of the South African regime exposes the dilemma of these churches which have declared apartheid a sin and its theological justification a heresy, but refuse to declare the regime theologically illegitimate. They are locked in compromise

because their heterogeneous membership comprises both the privileged and the oppressed, and they must attempt to maintain the myth of their unity. In consequence principles are sacrificed for the sake of unity. While the churches conform to the established social order they will fail to rediscover long-forgotten theological understandings of the relationship of the church to totalitarian regimes, they will fall within the parameters of a privatised state religion, and the ideological and theological divisions within these churches can only intensify. (Villa-Vicencio 1988, 163-8)

In reflecting on Christian identity and relevance in Chapter 1 we noted Moltmann's observation that it is impossible for the church to reveal that it is Christian in abstract terms, but only in attempts to become relevant to the problems of the present day. We saw that the CPSA will not find its true relevance in a timeless Anglicanism, but only in engaging realistically with the problems of its context, and chiefly the problems created by the evil system of apartheid. We noted that one of the marks of the ecumenical movement was the drawing together of the churches in response to ethical questions and new social and ideological problems. We can now draw these strands together, and at the same time address the question of the extent to which the CPSA has indeed risked her identity in obedience to her calling to relate the gospel to the crisis in southern Africa.

There is no single answer to this question. At Provincial level there has been a far more significant response than at diocesan or parish levels. The response of the Diocese of Bloemfontein to The Vision illustrates a far more widespread phenomenon -- failure to reject apartheid unequivocally because of the conservative element within the CPSA. The Diocese of St

Mark the Evangelist discovered to their cost that such members when offended left the Anglican Church 'with their money'. This has been the experience of many dioceses and parishes, while it is also true that the witness of the church has been diluted in order to prevent this from happening. Villa-Vicencio's critique of the English-speaking churches in Trapped in Apartheid justifiably includes the Anglican Church. The CPSA is still involved in the southern African crisis, and continues to be called to obedience and relevance, and it is vitally important that she take stock now and measure her response in the light of the ecumenical 'Kairos' process, realising that there is no exclusively Anglican identity open to her: she is either a part of the witnessing church of southern Africa or, in the words of Moltmann, she will 'ossify and die'.

There has always been a complicating factor in the CPSA's quest for an indigenous identity: the wide diversity of peoples and cultures and languages of which she is composed -- which is illustrated by the fact that the 1989 Prayer Book was initially published in eight languages. (CPSA 1989a, 100) Southern Africa is socially and politically one of the most divided regions in the world, and the CPSA reflects all those divisions in her membership. Villa-Vicencio emphasises the fact that membership of the English-speaking churches comprises both the privileged and the oppressed. Thirty years ago Peter Hinchliff said that the Province had never really developed an 'ethos' of its own as an indigenous church because it has always reflected the disunity and diversity of the society as a whole --

In that sense it is very indigenous! The church contains people who come from very different backgrounds, and people who in the normal course of events would have very little ordinary contact with one

another ... All this makes it very difficult to know what sort of 'indigenous' church the Province ought to become, for it is attempting to minister in half-a-dozen different cultures. (Hinchliff 1963, 204)

Thirty years on, the ravages of apartheid have created far greater rifts in southern African society, compounding this difficulty.

Paradoxically, the political crisis could be the churches' greatest opportunity: it is only in opposition to apartheid and its effects and in the struggle for just societies that the church in southern Africa including the CPSA can find its true identity -- a creative response to the crisis in southern Africa will unify the church as nothing else can. The identity of the Church of the Province of Southern Africa, and of the church in southern Africa, of which it is an integral part, can be found only in involvement in the struggle for justice and freedom in southern Africa -- in meeting the crisis. This is her ecumenical vocation.

3. Ecumenical co-operation

The ecumenical vocation of Anglicanism which we noted in our first chapter and which has often been referred to in the Communion's PIM process and was exemplified in the invitation to ecumenical partners and speakers to participate in the Provincial Consultation, the contribution they made, the ecumenical elements in The Vision and its implementation, and this consideration of the 'Kairos' process have made it increasingly clear that the CPSA must see itself as part of the church in southern Africa if it is to be relevant in its context and therefore truly Anglican. The External Partners saw very clearly that apartheid was too strong for a divided church. (CPSA 1987c, 3)

Sadly, the most common references to ecumenism in this study

have been observations on the lack of ecumenical involvement: this was a fear expressed at Toronto in 1963, has been a recurrent theme at ACC meetings, was stressed by the South African Partners at Modderpoort, and has become abundantly clear in our assessment of the implementation of The Vision. A Communion which sees itself as a 'bridge church' and a Province which regards itself as a leading participant in the church's struggle against apartheid and its effects must find ways of fulfilling its ecumenical vocation more effectively. Our major conclusion is that the CPSA, if it is to be truly Anglican, must increasingly see itself as part of the church of southern Africa.

In his search for an authentic paradigm for Anglicanism Paul Avis describes this church as one which first and foremost 'knows itself to be a branch of the Christian church'. He reminds us that the Anglican Church did not come into being at the Reformation but that an ancient church, with origins in the Celtic twilight, reformed abuses and liberated itself from an oppressive foreign jurisdiction. It did so at the price of accepting 'state' interference and the ascendancy of lay rule, which means that the history of the Church of England needs to be construed under the 'erastian paradigm' until the Oxford movement, (Avis 1989, 300) a paradigm which he goes on to say is 'now dead' and which 'never applied to the greater part of the Anglican Communion'. The erastian paradigm was superseded by the 'apostolic paradigm' which, says Avis, is

divisive and, moreover, takes an aspect of catholicity for the whole. It makes the life of the whole body dependent on one particular instrument of that life -- the ministry. It allows the tail to wag the dog. ... [It] presupposes that there is one true church, outside of which there is no salvation. It is incompatible with any ecumenical theology. (Avis 1989, 303)

Avis proposes an alternative 'baptismal paradigm' for the church and ecumenism, which has to do with the Christian's incorporation into the body of Christ through holy baptism, the faith that is presupposed in baptism and the credal profession that accompanies it. Baptism is the fundamental sacrament of Christianity, and it constitutes the ground of unity -- 'the unity that exists and cries out to be realised in shared holy communion'. The erastian and episcopal models overlaid and concealed the true nature of the church -- the fundamental Christological reality -- that Christians are one body through baptism into Christ:

We do not deny one another's baptism; therefore we cannot deny our mutual status in Christ. This is the starting point for a journey of mutual understanding on the basis of unreserved mutual acceptance. We seek to be in communion with those who are already in communion with our Lord. (Avis 1989, 304)

Avis argues that Anglicanism never lost the baptismal paradigm, and that its official formularies and classical divines upheld it. Building on the Erasmian distinction between things necessary for salvation and things indifferent, he demonstrates that it has been accepted Anglican teaching that baptism -- union with God in Christ -- is the basis of the Christian's covenant relationship with God. The historic episcopate is not of the essence of Christianity and cannot therefore be crucial to the identity of the Christian church.

The Lambeth Conferences have succeeded in transcending the limitations of the apostolic paradigm, grounding their messages to their communion and to the ecumene on the reality of the Christological foundation of the church in holy baptism and the baptismal faith. The 1920 appeal to 'all Christian people' was 'to all who believe in our Lord Jesus Christ and have been

baptised into the name of the Holy Trinity, as sharing with us membership in the universal church of Christ, which is his body'. The 'Appeal' reached out to non-episcopal churches of the Reformation, saying:

There are the great non-episcopal communions, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are very closely linked by many affinities, racial, historical and spiritual. (Avis 1989, 308)

To many Anglican divines their church's adherence to episcopacy has been in the interests of her own catholicity of order -- 'an indispensable house-rule' -- which does not call into question the validity of the ministries of other communions. There has been a shift of emphasis in the Anglican debate from episcopacy as belonging to the very definition of the church (esse) to seeing it as a matter of its 'well-being' (bene esse) or perhaps the 'full being' (plene esse). The Tractarian view that apostolic succession was necessary for salvation became untenable to later high churchmen who recognised that the Holy Spirit was not bound by rubrics. Anglicanism could not compromise on episcopacy as a condition of structural union, because the bishop is the effective symbol of unity, but this is not to say that it would dismiss the churches, ministries and sacraments of the non-episcopal communions as invalid as the more extreme proponents of the apostolic paradigm did. Avis cites the pioneering role of the Anglican Church in the formation of the WCC, with its quasi-baptismal confession of faith in Christ as God and saviour, as demonstrating that it has been committed in precisely the other direction. The same is true of its ecumenical discussions with the protestant churches, in which the Anglican Church has been guided by the baptismal paradigm.

As those who have been baptised by one Spirit into one

body, our ultimate obligation is to be in communion with one another, otherwise we rend the body of Christ.
(Avis 1989, 311)

In Avis' view, the way ahead is to take the baptismal paradigm as the guide, to liberate the inner dynamic of Christian reality in the church -- incorporation into Christ through baptism by word and the Holy Spirit -- and to ask the questions: what makes a person Christian, what constitutes the church, what is essential to Christianity, how do the historical determinants and canonical structures stand in relation to that, and what is it that is enough to make people communicants in their own churches? And then to ask the further questions: is that not enough to provide the grounds for intercommunion, and is intercommunion not the only sound ecclesiological basis for further steps to unity?
(Avis 1989, 311) By practising intercommunion, the Anglican Church will be doing no more than demonstrating its avowed willingness to 'die' for the sake of the unity of the Body of Christ.

One of the five conditions necessary for corporate identity, according to McDougall and Freud, (Avis 1989, 11) is interaction between similar but not identical groups. Avis notes that in the church all ecumenical endeavour promotes this, as it entails exploring what the various ecclesial bodies have in common without abandoning their own identity. But for the process to be beneficial and to contribute to enhanced identity and self-understanding, there has to be mutual unreserved acceptance, and in the ecumenical context this must mean intercommunion. Without this, questions remain and churches do not know where they stand in relation to one another -- are they considered a 'true' church, and are their ministries and sacramental acts considered valid? Where these questions do not receive a clear and

affirmative answer, a problem of ecclesial identity is inevitable. (Avis 1989, 11) We must ask whether the Anglican provinces are willing to risk their own identity by inviting those engaged with them in ecumenical discussions to share in holy communion?

The CPSA has accepted the baptismal paradigm by admitting baptised children to holy communion before confirmation (CPSA 1991i, 1), by inviting members of the CUC churches to receive holy communion as a matter of course and, recently, accepting them as full members without episcopal confirmation, (CPSA 1989a, 64) by inviting baptised members of other churches to receive holy communion as spouses of Anglican communicants, and with increasing frequency making general invitations to communicant members of all churches on ecumenical occasions and at nuptial and requiem eucharists. The next logical and urgent step in the interests of Christian unity, for the sake of the common mission of the church in southern Africa, will be to acknowledge the sufficiency of baptism as the basis of intercommunion. The renewal of the church for justice and reconciliation cannot be sought in isolation from the rest of the Christian church of southern Africa, and it is high time that the CPSA and the Anglican Church generally accepted openly and honestly that the apostolic paradigm is as dead as the erastian.

4. The lay and ordained ministry of the church

The acceptance of the baptismal paradigm and particularly the admission of children to holy communion is beginning to change the Anglican Church's understanding of confirmation. Hopefully it will come to mean the commissioning and empowering of the laity for ministry and mission. This in turn affects the pattern

of episcopal ministry -- with less demand on the bishops to make confirmation their major focus when visiting their parishes, thus setting them free to reflect on their pastoral ministry. When the church is faithful in one area, as in the admission of children to communion, it finds the way is opened for it to discover its true forms of ministry and mission in other areas.

Often in Anglican circles claims are made for episcopacy which cannot be justified by practice. Perhaps the most common of these is the role of the bishop as pastor, because in most instances it is impossible for him as pastor pastorum to know even his under-shepherds adequately, let alone the flock entrusted to his care. Norris questions the fidelity of bishops to their teaching office. Certainly the ordinals give prominence to this, but in practice and in ecumenical dialogue this is not stressed, the bishop being envisaged more as regional administrator than as teacher and local pastor. He raises the question of whether the Reformers' ideal is in fact justified, theologically and historically, and if it is, the further -- and more controversial -- question of the conditions under which it might be actualised. He draws attention too to the issue of the bishops' collegial relationship with their fellow presbyters within their jurisdictions, and to their fellow bishops within their Province. Anglican episcopacy has often been tainted by prelacy and individualism. Anglicans also need to be more critically aware of the cultural and social models that shape, and to some extent distort, their perception of the episcopal office. (Sykes & Booty 1988, 308)

The Lambeth Quadrilateral speaks of the historical episcopate 'locally adapted in the methods of its administration to the

varying needs of the nations and peoples called of God into the unity of his church'. Anglicanism needs constantly to be rediscovering the meaning of episcopacy, and the CPSA needs to do this in the context of southern Africa -- being ready to risk its identity for the sake of the gospel in the church of southern Africa, thus contributing to Anglicanism's understanding both of episcopacy and of national provincial identity. Similar attempts must be made to rediscover the essence of all other forms of ministry. A major focus of The Vision and of this study is the ministry of the laity: as lay persons take their proper place the church will be challenged to reconsider the changing patterns of the ministry of 'lay persons, bishops, priests and deacons' -- as the Catechism puts it. What is also clear is that all four orders of ministry will find their true identity only in a relevant response to the needs of the world around them.

In the highly clericalised CPSA the laity have not yet been in the forefront of their own liberation -- there is no lay body which actively seeks to promote lay ministry and involvement in the government of the church. However, as marginalised people -- for example, women and young people -- grow in strength within the societal struggles for their liberation, they may well carry the struggle into the realm of the empowerment of the laity per se. We noted in our survey of the implementation of The Vision that there had been a Provincial Youth Consultation in August 1990 and a Youth Synod in December 1991, and that the latter had by no means confined itself to 'youth' issues. These have drawn young people together in a significant way, and with the Provincial Youth Council and the ASF to provide continuity, the the young people of the CPSA are now more integrated and better organised to work for the full integration of the young into the

life of the church as spelt out in The Vision. The young are inevitably part of the laity, and the breadth of their vision at their synod augurs well for the life of the church and the liberation of the laity within it. In our survey we noted too that there had been a significant AWF silver jubilee conference in 1990, and that the Synod of Bishops initiated a Church Women's Conference in February 1991 and then a conference to discuss the ordination of women in March 1992, in preparation for Provincial Synod later in the year. Ordination is not the only issue under discussion -- there is also the total role of women in the life of the church. Having gained sufficient momentum, women may well spearhead the move for the general empowerment of the laity in the life of the church.

The particular and the general will always affect each other: as women and young people find their proper place in the church, so will the laity generally. Paul Avis observes that, if suitably qualified women are given to understand that their services are not permitted in the sanctuary while at the same time the laity are being stirred up to engage more fully in the life of the church, confusion will reign over the nature of the church and its ministry, and over the distinction between lay and ordained Christians. (Avis 1989, 10f) In this regard, he regards Anglicans as suffering from identity diffusion when they look over their shoulder at Rome and Orthodoxy and insist that their church cannot ordain women or act on other matters until these others have given their approval. Each church must seek its own identity in the way that is true to itself, its environment, opportunities and tradition. (Avis 1989, 13f) The historical pattern is that Rome and Orthodoxy are more likely to

follow in due course, as Anglicans so often follow other less traditional churches. Because the rebirth of symbols occurs at the unconscious level, (Avis 1989, 15) it is not surprising that many traditionalists have come to accept the ordination of women not as the result of intellectual argument but when personally experiencing the ministry of women. (Russell 1991b, 9) Perhaps it was very wise of the Synod of Bishops to agree not to invite women priests to the 1989 Provincial Synod, as their presence may have had an overwhelming effect, leading to a decision for which the Province as a whole was not yet ready. The fact that there are women priests and bishops in some provinces of the Anglican Communion is in itself a powerful force for the assimilation of new symbols in parts of the church where there are none as yet.

Avis sees his own Church of England as consistently resisting the challenge of new spiritual movements -- notably ecumenism and the Christian feminist movement -- foreclosing against development and hardening its position in favour of tradition, while the younger provinces have acquired the initiative in necessary and legitimate development. (Avis 1989, 19) During the PIM process the younger churches have often observed that the longer-established provinces have wanted to be givers but have not been ready to receive from them. While this has been a battle, from Toronto onwards, it has not been entirely lost: we have noted acknowledgements from the North that they need the insights of the South and calls from the older provinces for the evangelistic efforts of the younger. As the struggle for liberation on many fronts continues, and the tolerant fellowship of the Communion remains intact, the youthful vitality of some parts of the church is bound to make an impact on the older and more established parts. Avis insists that an issue such as the

ordination of women should not be allowed to lead to a split in the Anglican Church, which needs to accept the principle, inculcated so often by the classical Anglican divines, that there are no theological grounds for breaching communion over an issue that is not itself a condition of the church's communion. (Avis 1989, 311) Anglicans are proud of their ethos of comprehensiveness and tolerance, and this is an issue which cries out for its exercise. Past experience of major reforms should help the church to realise that it does not forfeit its identity in the process of reform and in relevant involvement -- rather, its essential identity will be lost if it allows itself to ossify and die.

5. Conclusion

Has Toronto succeeded? Nearly thirty years after the Congress the Anglican Communion continues to be involved in a process of reform and renewal, and we have observed many signs that the CPSA has been enriched by her participation in it. The PIM process in the CPSA demonstrates the fact that the dioceses are being welded into a Province with a growing sense of unity, mutual responsibility and interdependence. Our criticisms of the CPSA's often disappointing response to The Vision notwithstanding, there has been courageous prophetic proclamation in opposition to apartheid, an awakening of the laity -- particularly of women and young people -- to greater participation in ministry and mission, the welcome of children into the family life of the church, a new enthusiasm for evangelism which may mature into evangelisation, and promising signs of an engaged and joyful spirituality. None of this could have happened without the Communion-wide process of renewal: some of the fruits of MRI and PIM can be celebrated as

they are found in the CPSA.

The process which began as a quest for mutual responsibility and interdependence in the Anglican Church will continue to bear fruit as it takes root and grows ecumenically. This study has led to the growing realisation that the Anglican Communion is an ecumenical movement in itself, and that its member-churches will discover their true identity in the relevance of their mission within their various contexts. They will be true to themselves insofar as they discover this identity in deepening ecumenical relationships within the wider body of Christ, as the church in each place is true to its God-given mission in growing interdependence and mutual responsibility. The contemporary calling of the CPSA is increasingly to become part of the church in southern Africa, faithful to its mission in its context. The true identity of the Anglican Communion will be discovered as she enables her members to do the same throughout the world.

NOTES

CHAPTER 3. THE MODDERPOORT STORY AND THE MAKING OF THE VISION

6.1 The crisis in southern Africa

- 1 Cape Town said only that there were 'barriers in society' which had to be overcome. (CPSA 1987a, 1-5)

Bloemfontein spoke of making 'a defiant answer to our sadly divided nation' (CPSA 1987a, 6-11)

George only hinted at the problem. (CPSA 1987a, 12-17)

Kimberley and Kuruman alluded to the need to work for the dismantling of apartheid, which was 'abhorrent to the Lord Jesus', and spoke of unemployment and the political and social problems of the region. (CPSA 1987a, 28-33)

Although the Consultation of the Diocese of Port Elizabeth began with contributions from speakers on issues in industry, commerce and black education, and from the Black Sash, their report is too cryptic to give a picture of South African society as they saw it. They saw the need for parishes to be linked and united where appropriate and for people to be reconciled to God, to one another, and to creation. (CPSA 1987a, 60-64)

In the report of the newly constituted Diocese of St Mark the Evangelist the emphasis was on 'link parishes', the potential use of the 'Koinonia Movement' in order to cross cultural barriers to effect reconciliation -- reflecting the acutely divided society of the far Northern Transvaal. (CPSA 1987a, 69f)

The Consultation of the Diocese of St John's (mainly co-terminous with Transkei) heard a talk by Mrs Emma Mashinini, the CPSA Director of Justice and Reconciliation. Their report mentioned a situation of poverty, the need for improved living conditions for the people, unemployment and labour exploitation and one of their clergy's 'nasty experience' when his home was shot at. (CPSA 1987a, 71-74)

The Religious Communities saw the PIM video presentation on reconciliation, and said they saw 'the need to be in touch with the realities of the situation in southern Africa', desiring to be an instrument of service and reconciliation. (CPSA 1987a, 87f)

- 2 As part of their Consultation programme the Diocese of Grahamstown had examined the situation of conflict in South Africa, focussing on 'the perspectives of official law and order, the black perspective, women's perspective and the End Conscription Campaign. (CPSA 1987a, 22-27)

Johannesburg pointed to apartheid which must be broken down, and highlighted the education crisis in South Africa. One of their priorities was to seek to overcome the present crisis in education, to further the development of non-racial

education, and to assist teachers in the upgrading of qualifications. (CPSA 1987a, 18-21)

Natal acknowledged the ways in which their diocesan family 'followed the South African world', of the hurts and fears which divided their diocesan family, the entrenched divisions, lack of acceptance and ignorance of each other and their failure to speak with one voice. In their third priority they spoke of 'serving the poor and exposing injustice', and said that the main cause of the bloodshed and violence (currently endemic in Natal) was the present government and the apartheid structures of society, one of the immediate causes being the use of the SADF to uphold these structures. The white members of the Diocese needed to be conscientized, to be made aware of the political realities. Their PIM banner symbolised the contrast between the affluent city and the shack township, both in conflagration. In the post-Consultation Diocesan Conference, as people shared their deep feelings, they became increasingly aware that the result of the white election in May had had a devastating effect on those who had no voice. (CPSA 1987a, 54-59)

In the Diocese of Pretoria Dr Willem Nicol had spoken on the ecclesiastical and social significance of reconciliation. Because Group Areas had separated parishes from one another, there was the need to build bridges or links between them. They referred to the 'problems of SA' and attempts to come to grips with these, for example the situation in Kwa Ndebele, refugees in the Eastern Transvaal, the need for teacher upgrade programmes, for providing extra teaching for those battling to obtain matric in 'township situations', for literacy upgrade programmes, improved farm schools and community work involving health and education on farms. (CPSA 1987a, 65-68)

In Zululand the consultation saw and discussed a video on necklacing. Their strategic task would be to mobilise their resources to engage in mission 'to the whole of our divided society, of which we are a part'. One of their priorities was reconciliation in church and society, seeking to cross barriers, and to affirm the unity of the Province. (This would be an allusion to the conflict between Inkatha and the UDF (ANC)-Cosatu alliance, Kwa Zulu being the home of Inkatha, with which the Diocese would be closely linked in the minds of many in the rest of the CPSA.) The Group Areas issue needed to be worked on -- no permits should be applied for. The SADF defended apartheid, not people, and pastoral work on conscription should be supported. Some Christians wanted to retain the benefits which apartheid gave them. The church should be above politics but not divorced from it, and was called to risk and suffer in the current context. (CPSA 1987a, 81-86)

- 3 The Diocese of Lesotho spoke of the need for reconciliation within the nation and government and the need 'to promote peace and social justice', and of the migratory labour systems's disastrous effects on family life. (CPSA 1987a, 40-45)

Swaziland's consultation was affected by the fact that one of their Partners (from the Diocese of Grahamstown) was not issued with a passport, and the partner from the Diocese of Lebombo could not be there either. They identified the need for reconciliation, growth groups across barriers, and learning to see as others do. (CPSA 1987a, 75-80)

6.2 The renewal of the church for justice and reconciliation

- 4 The Cape Town report expressed 'real appreciation' for the unity experienced within the Diocese recently, and wished as a priority to capitalise on this by creating a caring community which expressed the essential unity of the church. Coupled to this was the desire that all the recent stirrings in the realm of social responsibility be consolidated and taken much further. Action steps would be to assist parishes to set up caring groups using present structures as a base and an aid, provide money for travelling expenses and a centre for training. Another priority was improved communication at all levels within the Diocese and the Province, because of the cry from all levels of the church for good and up-to-date information on what was happening in church and state, which would mean improving the diocesan newsletter, encouraging person-to-person contact in order to overcome the barriers in society, and improving communication between parishes and between parishes and Diocese. (CPSA 1987a, 3f)

Bloemfontein urged united caring for one another by prayer, discovering one another's needs, visiting, practical help, and continuing diocesan involvement in self-help schemes by means of the ongoing PIM process. This would unite the clergy, the regions and the people and be both a demonstration of reconciliation and a defiant answer and a challenge to our sadly divided nation. Action steps were a programme being put together to keep rectors informed of what was happening, and the setting up of cluster groups so that small groups could share and care for one another. (CPSA 1987a, 8)

George prioritised reconciliation and social responsibility, to be achieved by the holding of parish missions and the use of groups in parishes, the non-racial appointment of priests, and parish councils meeting twice a year across the colour line. (CPSA 1987a, 15)

Johannesburg would turn to Christ the Lord of the church and nation to break down apartheid and to build his will into their lives and society, pursuing this aim through the priority concerns of youth ministry, the education crisis, spiritual growth, the development of clergy and lay ministries, and improved communication. (CPSA 1987a, 19)

Grahamstown, was vague in naming as priorities 'unity in diversity' and 'cohesion in worship' which was a celebration of life and so should be unifying and not culturally alienating. It was recognised that language differences posed problems and that people differed in their perceptions

of the past. (CPSA 1987a, 24)

In Kimberley and Kuruman every parish was to pray for and actively seek a climate of God's peace (shalom), true fellowship and harmony within the parish and Diocese, ecumenically and at all other local and national levels. Particularly at the present time every Christian should work for the dismantling of apartheid, which was abhorrent to the Lord Jesus. The action step was that the Bishop agreed to appoint a sub-committee of Diocesan Council to investigate how this priority might be achieved and to report back to the Council. (CPSA 1987a, 28f)

In Port Elizabeth the first priority was reconciliation. A working social action group was to be established in every parish by the end of 1987, with the aim of initiating effective parish links and uniting parishes where appropriate. Second was communication: to facilitate at all levels within the life of the CPSA the collection and dissemination of relevant information in such a way as to achieve an appropriate response at all levels of accountability. (CPSA 1987, 61)

Pretoria saw the need for reconciliation programmes, which included PIM activities as these took place within the framework of reconciliation as did attempts to build 'bridges' or 'links' between parishes separated by group areas. Archdeacons were responsible to Standing Committee to report progress on these. The Cathedral in its ministry to the city of Pretoria was engaged in setting up an ecumenical reconciliation ministry. (CPSA 1987a, 66f)

St Mark the Evangelist set itself the priority of acting at once in practical ways on link parishes, which could lead worship at diocesan and archdeaconry functions, arrange inter-parish visits for worship, Bible study and prayer, and examine the potential of 'Koinonia South Africa' whereby a small number of families met together regularly for a meal so that cultural barriers could be crossed. Clergy in linked parishes could set time aside to work together in one another's parishes. In doing things together their social responsibility would be improved and be expressed naturally in practical ways, reconciliation would begin to become a reality and the unity of the church would be built up. (CPSA 1987a, 69f)

One of the priorities of St John's was reconciling groups operating in the Diocese, addressing unemployment and labour exploitation and ensuring a fair allocation of SACC bursaries. (CPSA 1987a, 74)

Zululand's overall strategic task was to mobilise all the resources of the Diocese, both material and human, for the effective training and equipping of the church to engage in mission and evangelism to the whole of the divided society, of which the church itself was a part. In the wider context, the church was to work for reconciliation in church and society, seeking to cross barriers, and to affirm the unity of the Province. Other priorities were to design community

development programmes, refuse to comply with the Group Areas legislation, and design educational programmes on social issues by and for the churches. They realised that reconciliation was a hard task and that the church was called to risk and to suffer, Christ being the example. The church itself was divided, and people must be helped to see each other's points of view within the church. While the church must be above politics, it was not divorced from it and must work for reconciliation locally and within the Province, clergy giving the lead by bridge-building. The church should support pastoral work on conscription. Some Christians wanted to retain apartheid for the benefits it brought them. Possibly a Communications Officer could help the various groups in the Diocese understand each other. (CPSA 1987a, 84)

Although Lebombo had given a graphic picture of a church disrupted by war, their chosen priorities in no way addressed this situation but were confined to evangelism, pastoral care, church building, improved diet and vocational training. (CPSA 1987a, 34-7)

Lesotho saw the need to encourage the use of pre-marriage, marriage and family counselling within the homes and families of the Diocese. Because the migratory labour system had disastrous effects on family life, the Christian Council of Lesotho would be asked to explore ways in which migrants could have their families at the mines. The church must promote peace and social justice by giving support to the heads of the churches in their seminars for government leaders and for clergy, by keeping their congregations informed of developments and by encouraging their prayers for the government and the Bishop in their reconciliation efforts. (CPSA 1987a, 42f)

Swaziland identified reconciliation as a priority, seeing the need to teach person-to-person reconciliation by using Provincial resources like Lent courses, encouraging growth groups across barriers and learning to see as others do. Their Diocesan Council was to work out goal setting. (CPSA 1987a, 77f)

6.3 The training of laity and clergy

- 5 Cape Town did see effective leadership and ministry in society as well as in church as the reason for agreeing to set apart a full-time director in the Diocese to begin work in January 1988 to co-ordinate and facilitate the training and equipping of clergy and laity. This priority was referred to the Archbishop and Diocesan Council to shape and implement, in view of the many current projects and in the light of past experience. (CPSA 1987c, 3) This director was not appointed. Bloemfontein spoke of the training of lay leadership for ministry and service, without any specific reference to society's needs other than, perhaps, special training to be given to those involved with young people. (CPSA 1987c, 8)

George spoke of the need for training for ministry,

particularly to Xhosa people and newcomers. In identifying the areas for which training was needed, social welfare and the understanding of Xhosa custom and culture were among a long list of otherwise church needs. A commission should be appointed to examine the problem in detail with a view to the appointment of a full-time Director of Training for ministries and the collection of available material for language courses -- and again a list of church needs. A long-term goal was the establishment of a diocesan centre for residential training. (CPSA 1987c, 14)

Johannesburg spoke of the development of clergy and lay ministries. Again a long list of ecclesial needs, ending with the need to equip people for the new society. (CPSA 1987c, 20) Grahamstown saw the need for training for all their priorities, making no specific reference to the church's role in terms of our major theme, (CPSA 1987c, 25) and Kimberley Kuruman was much the same. (CPSA 1987c, 28f)

Natal saw the need for laity and clergy to be trained for evangelism and for developing the gifts, skills and talents of their members, particularly young people, for communication, motivation, education and training in relationships -- parent/youth/children, racial. (CPSA 1987c, 57f)

Pretoria and St Mark the Evangelist spoke solely in terms of providing training for a variety of ministries in congregations, St John's was concerned only with the running of the diocese, and Zululand spoke of mission training in very general and purely ecclesial terms. (CPSA 1987c, 68, 70, 73, 83)

Lebombo saw Christian formation as the second of five priorities. This included the need for higher or university training in both theological and secular fields, and a number of specifically ecclesial needs. (CPSA 1987c, 36)

Lesotho saw the need for training for leadership -- both clerical and lay, specifying a number of areas, all of which were located in the life of the church. (CPSA 1987c, 41f)

Swaziland would establish a task force beginning with lay ministers, analyse training needs, and define the role of the Christian Education Committee. (CPSA 1987c, 78)

6.6 Effective evangelism

- 6 Natal spoke of calling people to faith in Jesus Christ, their goal being to enable God's people to know him and make him known through parish missions for which laity and clergy would be trained. (CPSA 1987a, 57)

Swaziland spoke of evangelism as an activity which needed tools and trainers, but did not define it. (CPSA 1987a, 77f)

- 7 The Order of Ethiopia had seen evangelism as an important priority since it became part of the CPSA in 1900, and the

growth that had taken place over the years, against heavy odds, was due to natural growth and to the enthusiasm of their lay people which was still there although their methods had become rather outdated. Conscious as they were of this inadequacy, they had related evangelism as a priority to their educational programmes. They recognised their responsibility as agents of God's compassion to the less fortunate, and had set up 'Care Committees' in the mission districts. The Order had been hard hit by massive unemployment, and needed to find ways of helping people to recover a sense of dignity and worth. It was tough for a self-respecting husband and father suddenly to become unemployed and improvident. Those who were lucky enough to have jobs were struggling for economic justice and fair working conditions. The church needed to find ways of being with them in the workplace and supporting them in their struggles. This was crucial, and should be planned and not left to chance. (CPSA 1987a, 89ff)

St John's defined evangelism as bringing the baptised to commitment to Christ and to release of the Holy Spirit in their lives so that they might surrender to his guidance and power, and as reaching 'the heathen'. A separate priority was community development, with the goal of improving the living conditions of the people in 'mind, body and spirit (Lk 2:51) so that people could have life abundantly (Jn 10:10)'. (CPSA 1987a, 74)

Evangelism was Lebombo's chief priority because Mozambique was a poorly evangelised country, many parts not having been touched by the gospel. Despite the adversities caused by war there had been significant numerical growth during the past five years, most of the new Christians being children, and most of the church buildings had become too small for the worshippers. Prayer and Bible study groups had contributed to both numerical and spiritual growth. Another of Lebombo's priorities was social development: social needs were increasing, and the church was already involved in projects of various kinds in its missions and ecumenically. There was the need for further development projects, especially those which would improve the people's diet. Noting that social needs were growing in many countries, and that these were diaconal demands, and that the CPSA had restored the permanent diaconate to its rightful place, the CPSA PIM Consultation was asked to take the initiative so that a Pan-Anglican body along the lines of Caritas might be established in the Anglican Communion. (CPSA 1987a, 34-6)

- 8 Three cryptic but holistic definitions were Grahamstown's that the church's caring should make people feel whole in Christ, (CPSA 1987a, 25) Port Elizabeth's that evangelism meant reconciling people to God, to others and to creation, (CPSA 1987a, 62) and the Religious Communities' that it meant proclaiming salvation in the kingdom of God. (CPSA 1987a, 88)

Zululand's overall strategic task was to mobilise all the resources of the diocese, both material and human, for the for the effective training and equipping of the church to engage in mission and evangelism to the whole of the divided

society, of which the church itself was a part. More specifically, clergy and laity were to be trained for evangelism, there should be an evangelism programme in each parish, evangelists should be placed and supervised, and ordinands might be used in mission teams during their vacations. (CPSA 1987a, 82f)

- 9 Lesotho named social responsibility as a priority, hoping to persuade the Christian Council of Lesotho to hold a consultation to examine how it might affirm its present worthwhile projects and also areas of common concern and social responsibility and to be prepared for new issues, eg the Highlands Water Scheme, and to get the CPSA Department of Mission to focus the 1989 'Call to Mission' on social responsibility in Lesotho. (CPSA 1987a, 43)

A part of Pretoria's third priority was described as reaching out as God's family, and this included involvement with the Council of Churches in work among refugees in the Eastern Transvaal; use of 'church school' premises and facilities for teacher upgrade programmes and providing extra teaching for those battling to obtain matric in 'township' situations; the involvement of three urban parishes in the establishment and maintenance of two farm schools; continuing literacy upgrade programmes which had become major concerns involving secular organisations giving financial support; 'church planting' in Kwa Ndebele, Rustenburg and Bushbuckridge parishes; establishing of congregations among farm labourers in Middelburg areas, which included community work involving health and education and local farmers. (CPSA 1987a, 67f)

Namibia prioritised the development of resources: among the many problems facing the people of Namibia which the church especially should address were drought and famine, victims of war, inadequate housing for priests, and building appropriate facilities for training programmes. Some work was underway in each of these areas, but they should find ways to support the present efforts and to press ahead. (CPSA 1987a, 50)

6.7 Ecumenical co-operation

- 10 Grahamstown made the cryptic comment, 'the implication of our ecumenism is our unity in Christ'. (CPSA 1987a, 25)

Lesotho, for the sake of reconciliation, aimed to strengthen the Christian Council of Lesotho, to co-operate in ecumenical clergy conferences, and to strengthen and affirm the existing co-operation with the Roman Catholic Church in the training of ordinands. (CPSA 1987a, 42)

Zululand saw the need to encourage ecumenical contact, by shared action in society and by shared evangelism. Opinion was divided on whether the Anglican Church should help the growing independent churches with theological education. (CPSA 1987a, 84)

The Diocese of Lebombo reported that it was engaged in ecumenical relations through its membership of the Council of

Churches, in ecumenical services, social projects and training for evangelism. (CPSA 1987a, 35)

6.10 The integration of the young into the life of the church

- 11 Kimberley and Kuruman spoke of 'the promotion of youth work / activities', with the recommendation that the Diocesan Secretary include in the 1988 budget money to promote this at parish and archdeaconry levels and to enable youth leaders to attend Provincial youth gatherings. The bishop was asked to discuss certain matters with his fellow bishops at Lambeth, including pre-marital sex and the 'alarming increase in the number of illegitimate babies'. (CPSA 1987a, 28ff)

Lesotho named Youth as one of their priorities, and spoke of the need to create better relationships between the Youth Department and the clergy, to have training programmes to strengthen youth leadership, to have more imaginative programmes which included camps and competitions, and to promote the Christian faith among the young. (CPSA 1987a, 42)

One of Port Elizabeth's priorities was Youth Ministry which would entail the establishment of recognised youth leadership and the appointment of a chaplain and a co-ordinator of youth activities. (CPSA 1987a, 62)

Swaziland also named Youth Ministry as a priority. They would encourage the Sunday School Committee and the rebuilding of the Youth Committee, work with the Director of Christian Education, involve the Youth Director more, and define the role of the Chaplain / Director. (CPSA 1987a, 76)

6.12 An authentic, engaged spirituality

- 12 George named worship and spirituality as a priority, saying that there was a need for deeper Bible study, the establishment of Bible study and prayer groups, a call to repentance ... relevant worship ... language alternation in services, and fuller congregational participation. (CPSA 1987a, 15)

Johannesburg mentioned spiritual growth as a priority concern but did not elaborate. (CPSA 1987a, 19)

Kimberley and Kuruman called for the creation of an enlivened liturgical worship as a means of evangelism, and to this end an examination of the whole area of worship so that the liturgy could be used to serve the needs of the people in a disciplined manner. Special attention was to be given to indigenous music. (CPSA 1987a, 28f)

Natal spoke of commitment to deepening their relationship with God, Father, Son and Holy Spirit, the goal being that the power of the Holy Spirit be released in the Diocese to set people free to grow in worship, love, ministry, prayer and faith. (CPSA 1987a, 56)

A priority in Swaziland was spiritual growth, to which end they should obtain books and resources such as TEE, identify clear-minded teachers, and make use of schools of prayer and Bible study. (CPSA 1987a, 77f)

6.13 Stewardship

- 13 Lebombo needed means of transport and communication, buildings, furniture and equipment, staff residences, church halls and cisterns or other forms of water supply for church premises. (CPSA 1987a, 34ff)

Swaziland needed funds for their proposed Development Department as well as for buildings for worship in new areas and housing for clergy and lay workers. They intended to use the expertise of the Provincial Stewardship Committee. (CPSA 1987a, 79)

Zululand would realise the potential of their farm by using it as a Development Training Centre, and make better use of all diocesan property and resources for the good of the Diocese and the community. They planned a workshop on development, leadership and 'building people'. They saw financial increase as a priority, planning to take steps to reduce the diocesan budget and to increase income. They would develop an effective stewardship training programme for all the Diocese, teach tithing, train ordinary people, use the Provincial Committee, train trainers, help all the parishes to become self-sufficient, and enable their clergy to become better communicators on financial issues. (CPSA 1987a, 83)

Grahamstown had said (again very cryptically) that stewardship was a demonstration of commitment to Christ. (CPSA 1987a, 25)

St John's believed that evangelism was the key to effective stewardship -- the people should give themselves to the Lord like the church in Macedonia, they should be in a right relationship with God who gave them all, give God the time, talents and wealth which was due to him, and not use poverty as an excuse for poor giving. (CPSA 1987a, 74)

Lesotho spoke in terms of stewardship of all God's resources, greater self-sufficiency, the handling of money, financial accountability and co-operation with the Diocesan Stewardship Officer. They would encourage dedicated giving wherever possible, urging employed people to give monthly. (CPSA 1987a, 43)

George and Namibia also considered stewardship a priority, but confined their remarks to promoting stewardship and training people to do this. (CPSA 1987a, 14, 48)

CHAPTER 4. IMPLEMENTATION OF THE VISION

A Preface

A.4 The implementation of The Vision in the dioceses

- 1 The George PIM priorities were Ministry to Youth; Training for Ministry and ministry to Xhosa people and newcomers; Stewardship and Finance; Reconciliation and Social Responsibility; Worship and Spirituality. (Damant 1991a)

A.5PSC September 1991

- 2 The PIM Co-ordinating Committee had dealt with membership of the Provincial Resource Team past and present, handling of retrenchments, the management of those remaining and the distribution of furniture and equipment. They received and discussed the report of the Episcopal Synod Committee on Provincial Structures, discussion on which centred on the PIM Co-ordinating Committee and its relationship with the Synod of Bishops. Their initial energies were therefore spent on administrative tasks. (CPSA 1991g, 1-4)

A.6 Thirty Questions on The Vision

- 3 This comprised his Charge to their October Diocesan Synod and copies of a twofold questionnaire: 'Self-Assessment for Priests and Evaluation of the Bishop's Ministry'. (Damant 1991d)

1. The crisis in southern Africa

1.2 Provincial Synod June 1989

- 4 Synod condemned the practice of detention without trial, confessed the church's apathetic acceptance of it, called for the release of all detainees and the lifting of all restrictions placed on those who had been released, and asked the Synod of Bishops to make these concerns a priority in the life of the church and consult with community leaders for the release of detainees. (CPSA 1989a, 49f)

In another resolution Synod applauded members of the medical profession who had been diligent in their care for prisoners and detainees during and after their imprisonment. (CPSA 1989a, 78)

- 5 This and two other resolutions mentioned below were recorded in the cyclostyled minutes of Provincial Synod but inadvertently omitted from the Acts and Resolutions.
- 6 Omitted from the Acts and Resolutions. (See note 5)
- 7 The Archbishop had given prominence to Namibia in his Charge, and in this context had spoken of his visit to the USSR for the celebrations of the millenium of the Russian Orthodox

Church, where he found a genuine concern for peace in Africa. He also spoke of his pastoral visit with other Archbishops and Bishops to Nicaragua and Panama, and of the inconsistency of the USA's evil application of sanctions there in contrast to their policy condemning sanctions against South Africa. (CPSA 1989e, 28f)

8 Omitted from the Acts and Resolutions. (See note 5)

1.3 The responses from the dioceses

- 9 Responding to their efforts, however, miners did not want their families with them on the mines, as they preferred their wives to remain at home to care for their land and property which they would otherwise lose. Also, this thrust had fallen away because more miners were being made redundant. (Nestor 1991)
- 10 There had been some very generous giving for the refugee causes, and in the Phalaborwa area a congregation had undertaken the building of a pre-primary school and clinic facilities, and had also set up a feeding scheme for refugee children. Concern had been expressed about the apparent harassing of newcomers to the refugee population by 'unidentifiable people in some sort of uniform'. (Le Feuvre 1991b)
- 11 A seminar had been held on the subject, and a more concentrated clergy school was due to take place in October, while another, planned for June, was to have looked into the whole subject of the empowerment of impoverished people in the rural areas. (Le Feuvre 1991b)
- 12 The response from the Diocese of Kimberley and Kuruman stated that 'the dismantling of apartheid priority was rather overtaken by events' but that their Board of Social Responsibility continued 'to do sterling work on an on-going basis'. (Spencer 1991)

In the Diocese of Swaziland very little had been done in response to their priority to encourage reconciliation. The bishop wrote: 'People do not seem to understand it. Maybe it's because we have experienced less racial conflict in the country so far.' (Mkhabela 1991) But reconciliation had been seen as a priority four years earlier. (CPSA 1987a, 77)

1.4 PSC September 1991

- 13 Notes taken by the author from the verbal report to PSC 1991 in the State of the Nations agendum.
- 14 A press release from the Community Agency for Social Enquiry (CASE) dated May 20th 1991, summarised the findings of a careful study of reports of political violence in major South African newspapers, 'black' and 'white', English and Afrikaans, which showed that in the violence on the Reef between 22nd July 1990 and 1st May 1991 Inkatha had been

reported as responsible for acts of aggression ten times more often than the ANC. Figures were based on a total of 338 instances of violence reported in the newspapers and checked against figures published by reputable monitoring organisations. Of a total of 338 reported instances of violence, responsibility was attributed by the media in 146 cases. Of these, Inkatha was held responsible for 66% and the ANC for 6%. Others cited as the aggressor were the South African Police (13%), the SADF (5%), militant youth and community members (4%), vigilantes (3%), other political organisations such as AZAPO and PAC (2%), and criminal elements (1%). Figures showed that a total of 1 805 people had died in the nine and a third months, at an average of 194 per month or 7 per day.

The weapons being used in the violence threw interesting light on the furore over the right of Zulu (IFP) men in particular to carry 'traditional weapons', which was obscuring the actual situation and threatening to derail the negotiation process. Where the weapons used were specified, Inkatha supporters had used firearms in 62% or 51 out of 82 instances (AK-47s in 12), 'traditional weapons' in 21, and other means in 10. ANC supporters had used firearms (no AK-47s) in 2 out of 10 instances, 'traditional weapons' in 3 and other means in 5. 'In particular, the reported use of AK-47s is entirely restricted to occasions of Inkatha aggression. This seems to contradict their claim that the ANC and the AK are synonymous.' (CASE 1991, 1-5)

2. The renewal of the local church for justice and reconciliation

The diocesan responses

- 15 Natal's sixth priority had been to promote the active functioning of the regions, and these workshops had contributed to this. (Nuttall 1991a)

One of the Diocese of Lesotho's original priorities had been reconciliation within homes and families, which would include pre-marriage, marriage and family counselling. By July 1991 this had been discussed at clergy conference but not widely implemented. The CPSA 'Call to Mission' in 1989 had, as hoped, targeted Lesotho, but the focus was wider than social responsibility (as originally envisaged in the priorities) and it was hoped to use the money towards various mission projects. (Nestor 1991)

2.4 PSC 1991

- 16 It was further agreed to commend this inter-Anglican Development Network statement to the attention of the dioceses and to observe the first Sunday in June as World Environment Day. J&R was asked to collect and disseminate relevant material to the dioceses and encouraged participation by the dioceses and parishes. (CPSA 1991b, 17)

2.5 Further responses from the dioceses

- 17 The Bishop gave some examples; recently in George one of their 'white laymen' had taken the lead in providing temporary classrooms for Xhosa-speaking secondary school scholars who were being taught in the open air; many parish priests set a good example by their involvement with local community organisations and in their role as problem-solvers and reconcilers. He called on the members of the diocese to become involved 'whenever the Lord gives us opportunity, especially in helping the jobless'. He gave thanks for 'much of this kind of work' already happening in the Diocese, as at Melkhoutfontein, Freimersheim and Plettenberg Bay, and in development and training schemes in George. (Damant 1991b,4)

3. The training of laity and clergy

3.4 The responses from the dioceses

- 18 In the Diocese of Cape Town, apart from Sunday School and Youth training programmes, training was being done regionally. The Institute for Spirituality had courses for lay people to be involved in spiritual direction, and the Hospital Chaplaincy was also providing training for hospital visitors. (Smith 1991a)

The Bishop of Johannesburg had instituted an ongoing programme for the training of the clergy, and they were looking into a really good leadership and management training package for them, in terms of future ministry. They were also looking at a very good Roman Catholic leadership training programme for their lay people, hopefully for the not too far distant future. (Buchanan 1991a)

Kimberley and Kuruman had the services of two trainers for ministry from their companion Diocese of Atlanta for two years, and this training had continued after their departure under the leadership of a part-time director. They had budgeted for a full-time director for 1992. (Spencer 1991)

In Lesotho one priority had been leadership, both clerical and lay. To implement this they had held extra clergy training schools occasionally, for example in 1991 on evangelism, in addition to the annual clergy conference which always included an element of training. The training of catechists and other lay leaders had continued, but not in the systematic way outlined in the PIM report. The trainer had been given too many other important and time-consuming assignments in the diocese, which had hampered the implementation of this aim. (Nestor 1991)

The Bishop of St Mark the Evangelist said that one of their original priorities had been the development of lay training in evangelism, pastoral care and worship. Their Department of Training for Ministries had continued to provide a vital and progressive service to the diocese as a whole, with more people than ever before in training for a variety of ministries. This had become central to the life of the

diocese. Clergy were actively encouraging the use of the Department throughout the diocese. The bishop had every confidence in the quality of training being given both through their own resources and those from outside, for example the Theological Education by Extension College. (Le Feuvre 199a)

In Swaziland much had been done and continued to be done on training for ministries, and they now had a full-time training officer. (Mkhabela 1991)

4. Basic Christian communities

4.2 'Earthing The Vision'

- 19 Three things were implied by the name 'BCC': (a) The community started and ended at the 'base' -- where people were -- and accepted responsibility for their own lives and their community. This meant a new understanding of authority, leadership and accountability. The relationship with the structure of the local church would have to be worked out as the programme developed. (b) The community was specifically Christian in that it acknowledged the centrality of Jesus of Nazareth in all its thinking and acting. Worship, prayer and Bible Study would have a prominent place in its life. However, the group was inclusive not exclusive, and willing to work alongside people of different persuasions in the pursuit of common goals for serving and evangelising the wider community. It might well be ecumenical. (c) In all it did the group would seek to become a true community of love and acceptance, caring and sharing, openness and honesty, conflict and challenge, providing room for growth, a deep sense of belonging and of purpose, and making an unique contribution to the wider community. (Ruddock 1989b, 1f)

6. Effective evangelism

6.4 The response from the dioceses

- 20 The Diocese of Natal had called for a mission in every parish, so fulfilling their fourth priority which was the commitment to 'calling people to faith in Jesus Christ', their goal being to enable their own people to know Jesus and to make him known. Now they were engaged in the Decade of Evangelism. (Nuttall 1991a)

In the Diocese of George the youth had given special attention to the Decade of Evangelism. (Damant 1991a)

Bishop of Swaziland reported briefly that more effort was being expended on evangelism. (Mkhabela 1991)

- 21 This far bigger document (seventy-nine A4 pages in comparison with Russell's twelve A5 pages) deals in great detail with personal individual one-to-one evangelism, 'winning souls'. It contains descriptions of various cults such as Jehovah's Witnesses in a section on 'presentation of the faith versus

cults'. (Dlamini, undated)

6.5 Good News People

- 22 The good news is described as personal (requiring a personal response), practical (people were healed, forgiven, reconciled, empowered, challenged and changed into disciples who were taught to live the gospel), particular (proclaimed into specific contexts), political (the word 'kingdom' spoke of authority and allegiance to the rule of God in human affairs, public as well as personal), and proclaimed (it must be announced to people). (McCoy 1990, 18-21)
- 23 McCoy quotes Michael Green's analysis of New Testament evangelism in Evangelism -- now and then (1979) and compares this with what was happening in Lebombo, where they emphasised every-member witness; they worked out from the centre (founding new churches which in turn became centres of evangelism, often despite enormous danger); they concentrated on the 'god-fearing fringe'; they made use of home meetings; they discussed the faith on neutral ground (such as the market place); they engaged in missionary journeys (going out to places where there was no church in order to start one); they relied on personal talks. Only the New Testament use of the written word was missing in this comparison because of the high degree of illiteracy and the high cost of the printed word in Mozambique. (McCoy 1990, 91-94)

7. Ecumenical co-operation

7.3 Provincial Synod 1989

- 24 As is the custom at Synods of the CPSA a number of Ecumenical Partners were present at the opening Synod Eucharist, the Roman Catholic Archbishop of Durban and the Presiding Bishop of the Methodist Church of Southern Africa bringing greetings. The preacher at the Sunday Eucharist was the Presiding Bishop of the Episcopal Church of the USA, and on weekdays the Revd Canon Christopher Hill, Ecumenical Chaplain to the Archbishop of Canterbury. Canon Sam Van Culin, the Secretary General of the Anglican Consultative Council, and Canon Humphrey Taylor of USPG were both made Honorary Provincial Canons at the Sunday Eucharist. Other visitors included the Roman Catholic Archbishop of Liverpool and the Anglican Bishop of Liverpool, who together addressed Synod most movingly on their experiences in the Province. (CPSA 1989a, 9, 11, 94)

7.5 PSC 1991

- 25 The CPSA was represented on the National Co-ordinating Committee for the Repatriation of South African Exiles, the Wilgespruit Fellowship Centre, the Church Unity Commission, the National Initiative for Reconciliation, Kindernothilfe SA (providing financial support for deserving children in day care centres and creches, scholarships, donations and

bursaries, KNH Germany being the mother body), the Khotso House Board, the Interdenominational Committee for Industrial Mission, Empowering for Reconciliation with Justice (an ecumenical project to train trainers in skills for conflict handling, mediation and negotiation linked to Ploughshares in the USA), J&R Networks on Capital Punishment, Homelessness and Forced Removals, Conscientious Objection, Tax Issues, Violence etc., the SACC Justice and Social Ministries and Faith and Mission Committee and the Advisory Commission on Land Allocation. The Director of Mission had exchanged ideas and resources through informal contacts with the Evangelism departments of the Methodist and various NGK churches. (CPSA 1991e, 7ff, 11f)

The CPSA was also a very active participant in and important member of the Anglican Consultative Council's Peace and Justice Network which met in Brazil in March 1991. The mandate of this body being as wide as the Lambeth 1988 Resolution 40 on 'Environment, Militarism, Justice and Peace, and that of the WCC report on 'Justice, Peace and the Integrity of Creation', its 1991 meeting was not able to consider more than some pressing environmental concerns, although it was recognised that the subjects interconnected. (CPSA 1991e, 2f)

- 26 Having described some of the many and various churches represented at Canberra, Bishop Russell said:

the church of my early years was one which could publish a map of the whole world with 'The Anglican Communion' shown in heavy red -- no matter whether the country represented was a whole province (like, say, New Zealand) or a vast area where the Christians of all denominations numbered about 1%, like India. One found oneself wondering whether there were any other Christians at all.

'There were, of course, the local 'main line' churches; Roman Catholics, Methodists, Presbyterians etc. Theological problems about their ministries, a fair amount of 'superbia Anglicana', and just plain ignorance meant our relations with them were seldom warm and friendly. Yet they were here, in our midst. As for the rest of Christendom, we knew little and cared less.

A lot of water has passed under the bridge, of course, since the 1910 Edinburgh Missionary Conference, and particularly since the founding of the WCC in Amsterdam in 1948. Ecumenism has become a factor in the world church today, and the rather hyperbolic picture of indifference that I painted is passing. But on the whole one's appreciation of the truly catholic nature of the church tends to remain cerebral -- being fed by words and photographs. So, as I say, it is good to see it all before one's eyes, even in microcosm. My hope and prayer is that the CPSA will continue active membership of the WCC, and enable its constituency to participate directly or vicariously in the life, work and witness of the WCC. (Russell 1991e)

Bishop Buchanan said:

The best part of the whole Assembly was the worship. 2 000 - 3 000 people were gathered daily to worship God creatively and in wonderful music. That alone was worth experiencing. Sadly the daily eucharists were not well attended (20 - 30 people) and when the Roman Catholics were responsible we non-Romans were excluded. That, too, was true when the Orthodox liturgy was celebrated. That only helped to heighten how far we still have to go. (Buchanan 1991c)

9. The role of women in the church and the ordination of women

9.3 Provincial Synod 1989

- 27 Synod welcomed with appreciation the WCC declaration of 1988 - 1998 as the decade in which the church would be in solidarity with women in the restoration of their dignity and the affirmation of their human vocation. (CPSA 1989a, 81) Noting the Lambeth resolution on the frequency of domestic violence and the sexual abuse of children and adults and recent reports on its prevalence in South Africa, Synod asked the Department of Training for Ministries to recommend appropriate and contextual awareness programmes dealing with these abuses. (CPSA 1989a, 71) In view of the breakdown of so many marriages throughout southern Africa, Synod reiterated the church's understanding of the value of stable marriage and family life and asked the Archbishop to appoint a commission to assist the church in its ministry in this whole area. (CPSA 1989a, 58-60)

9.4 The Synod of Bishops

- 28 Although the arguments for and against are dealt with separately in the document, they have here been brought together here for the sake of convenience. They are:
1. God's fundamental nature: For: God the eternal being was neither male nor female and had characteristics of mother and father. Against: masculine imagery was part of the revelation of the Godhead, the 'Our Father' central to Christian devotion, nuptial imagery being prominent. Christ's own priesthood, represented to the people by the priest, was male.
 2. Man and woman in creation: For: man and woman together reflected the image of God, were stewards of creation, and neither dominated. Against: the different complementary, not identical, functions of men and women in society were part of the divine order of creation, and insistence on identity was dehumanising. Male headship was integral to the family unit, implying not domination but partnership.
 3. Women in the life of Jesus: Mary's co-operation with God was the condition for the coming of the Saviour. Women played an important role in Jesus' ministry and were the first witnesses of the resurrection. Against: he appointed

only men as his Apostles despite the women among his disciples. The Eucharist was modelled on the Passover meal where the father presided and other members of the family had their specific functions.

4. Women in the early church: For: women were present at Pentecost, and as a result were deacons, prophets and fellow-workers with the Apostles. That they were not ordained presbyter / bishop had probably more to do with culture than theology. Against: the Apostolic Church appointed only men as presbyters and bishops despite the fact that Gentile priestesses were common. Church tradition of a male-valid priesthood reflected 'what has been believed everywhere, always and by all'.

5. The new humanity in Christ: For: if anyone was in Christ there was a new creation, bearing the image of the man from heaven in whom the creation principle of mutuality was affirmed. Against: the ordained ministry was a special function within the priesthood of all believers. The church was a divine institution: it was inappropriate to target its ordained ministry in terms of equal human rights.

6. Baptism and ministry: For: in baptism Christians were clothed with his new and risen life in which there was 'neither Jew nor Greek, slave nor free, male nor female' (Gal 3:28). It took the church eighteen centuries to discover the truth about slavery, so arguments based on long tradition were not so compelling. In the new creation all had access to Christ and share in his ministry. Women were members of the royal priesthood, and the ministry of Christ was a gift and calling to the church as a whole. Against: arguments based on Gal 3:28 were irrelevant, unless Paul was incapable of logical thought. The freedom implied by a diversity of gifts might be an argument against ordained ministry -- yet it and 'charismatic' ministry had always co-existed.

7. The call to ordain women as a call to renewal: For: in every age the living Lord through his Spirit called the church to a new experience of God's revelation, new understandings of the gospel and its implications by which tradition was re-examined. God liberated his pilgrim people by leading them on new paths. Against: to ordain women according to quasi-medieval patterns inhibited the rediscovery of a ministerial pattern which reflected New Testament criteria. In the Pastoral Epistles the minister's family was treated as a single unit. In the early church specific ministries for women (widows, virgins, deaconesses, prophetesses) were instituted. These were later replaced by religious orders. A modern equivalent was urgently needed.

8. The ordination of women in ecumenical perspective: For: while the Roman and Old Catholic and Orthodox Churches could not at present admit the possibility, several free churches had ordained women without jeopardising the integrity of the gospel. What happened to one part of the Body of Christ was bound to affect the others, and those now opposed would have to face this issue eventually. Against: only a General Council of the universal church was competent to make fundamental changes to Catholic order. Any departure from the Apostolic succession raised doubts about validity of sacramental rites performed. Ordination of women introduced a new element of division between Anglicans and the Catholic / Orthodox churches and within Anglicanism. It was unfair to

place women in position where their orders were not accepted even in their own denomination. The objections of traditional African culture should be taken seriously. Unfortunately in other Provinces this demand had sometimes been part of a militant feminism which rejected Biblical revelation and Christian sexual morality.

9. Ordination a right or a privilege for all members?': For: the failure to ordain women was seen by some as a violation a basic human right, discriminating against them on grounds of sex -- which contradicted the stand the church had taken against all forms of discrimination. When certain privileges were reserved for some members only, mistrust, resentment and division were bred. (CPSA 1990d, passim)

29 1. Vocation: the ministry belongs to the church and nobody can impose their subjective belief on the church.

2. Authority: ordination is the sole prerogative of the bishop, and the decision to ordain women or not rests with the bishops -- whatever Provincial Synod decides.

3. Gospel and culture: Christians need constantly to examine and assess the interplay between the gospel and their culture, but more important than questions of culture in any development is the question, 'Is it from God or from men?'

4. Reception, provisionality and courtesy, as applied to the process by which decisions are made and the mind of the church is made up: reception is the process by which a new idea or practice is introduced, considered, agreed to, and eventually taken into, or rejected from, the ongoing life of the church -- a process which may take years, decades or centuries. While the process continues it is essential that any position reached within it be seen as provisional until it is finally incorporated or rejected. The contentious nature of a subject such as this makes the exercise of courtesy essential -- mutual respect in the face of opposed viewpoints, willingness to listen, refraining from un-churching one another, the avoidance of derogatory language, patience with one another, and dealing with the facts of the dispute without turning against one another.

5. The most likely way forward is the adoption of the 'Lambeth Principle', which would allow those bishops in favour to proceed and those not in favour to refuse to ordain women -- a right they would in any case have. Should the Bishops agree to this before Provincial Synod 1992, this could avert the danger of division. (CPSA 1990e, passim)

9.5 PSC 1991

30 The MU had 57 000 members in the CPSA, 98% of whom did not have English as their home language. Most of the dioceses had a full-time worker, all of whom were supported by the MU in England. The local MU hoped to become financially independent, but the economic climate was delaying this. With the change of emphasis from the members being good wives and mothers to enhancing family life, men were increasingly being enrolled as members. The MU received increasing numbers of bursary applications from those whose school careers were cut short by the boycotts, and were launching a fund-raising drive to assist them. (Beddy 1991)

- 31 The AWF had been well represented at the Church Women's Conference in Pretoria in February 1991. The AWF needed to reassess its structures and projects at diocesan and parish level, shed those which were no longer relevant or helpful, and equip itself to play a role in dealing with problems of society like AIDS, the abuse of women and children, the homeless and the education crisis, and in the church to be involved with other women in the development of women's ministry in its fullest sense and in the lives of many church women who needed help, like single parents. For this the AWF should develop a deeper spirituality of meditative and intercessory prayer and relevant Bible study. (Frye 1991)

10. The integration of the young into the life of the church

10.2 Earthing The Vision

- 32 Participants were asked to reflect on stories or incidents in which Jesus dealt with children or spoke of them, and whether these suggested practices and attitudes in their own church and its work amongst the young. They would then study the account of Jesus' visit to the Temple as a young boy in Luke 2:41-52 and consider the implications of the story from Jesus' point of view, then that of his parents, the Jewish teachers in the Temple, and the bystanders. What attitudes were being challenged? What human emotions and dynamics were involved? Who learnt what from the situation? Did participants think things were any different the day afterwards for any of the parties involved? Different members of the group could think their way into different character roles and explore the story as a living case study. (Ruddock 1988, 12)

10.4 The responses from the dioceses

- 33 The Diocesan Youth Guild was to be governed by the Diocesan Youth Council with the bishop as patron and a priest as chaplain. Archdeaconry Youth Councils would be represented on the Diocesan Youth Council and have the responsibility of monitoring, encouraging and co-ordinating youth activities in their respective areas. Each parish was to have a clear youth structure with a recognised Youth Committee. Parish Councils were encouraged to elect at least two members of the Youth Guild to their membership. The aims of the Youth Guild would be to bring the young people to a living faith in Jesus Christ the Lord of life; to encourage them to reflect prayerfully on the word of God and to apply it in their daily lives; to help young people to be committed members of their parish churches and to be faithful in worship, witness and service; to support the effort to mould young people into a united fellowship for God's liberating mission among individuals and communities. (Grahamstown 1988)
- 34 It had not yet been financially possible to appoint a full-time youth officer, but a young man from England was acting as full-time Youth Convenor at his own expense, and would

continue in this way for the foreseeable future. A diocesan youth programme had been established in which it was hoped that 'youth enablers' could be established in all the parishes, not to run the youth groups but to enable the local youth leadership to see their potential and to begin to realise it in creating a truly holistic ministry by young people for the young people and for the parishes as a whole. (Le Feuvre 1991b)

- 35 The report had been compiled when there was still a Diocesan Director of Youth who had 'expanded the Department and its activities', improving what had already been good before the PIM Consultation. There had been no progress on the training course because the National Youth Leadership Training Programme had collapsed and they were depending on that. There was also no Xhosa worker as yet as the right person was still being sought. (This person was not appointed.) Another problem was a shortage of funds: all overseas money had gone to the Provincial Department and there was 'no other source locally'. (Cape Town 1990)
- 36 The report of this meeting of young people (tabled at PSC 1991) revealed that they saw their contribution entirely in terms of liturgical participation and of young people meeting and communicating with one another. The church should provide help with personal spirituality, scope for liturgical participation, youth camps encourage parents to support the youth, help the youth with 'the next stage of life', and present the gospel to 'political youth'. They asked the Diocese to consider the appointment of a Diocesan Youth Worker and the opening of a Youth Office. (Christ the King 1991b) Provincial Youth Sunday, 1st September, had been marked by a diocesan youth day. 'Youth Happenings' (as in Cape Town) were well established in the diocese, and were bringing young people into a deeper relationship with God and into a relationship with other young people whom they might not otherwise meet. A new church primary school had been founded at Orange Farm. (Christ the King 1991a)
- 37 Approximately 1 800 young people had been confirmed annually since 1985, 'so we have at least 10 000 communicants under the age of 25'. Their Youth Council Chaplain reported to the diocese that seventy-two young leaders from 20 youth clubs had gathered at an Ascension weekend 'Step-a-side' to ponder the theme 'Youth -- A Task Force For Evangelism'. After four exciting days of work and play they declared that spiritual renewal be actively sought in the life of every churchgoer; they would strive in the power of the Holy Spirit to be disciplers for Christ; they would strive to live up to their calling to be of service in the community and in the church; they would be dedicated and faithful to the call to participation in the Decade of Evangelism. Parishes were asked to assist their young people in taking up these challenges. (George 1991a)

10.5 Provincial Consultation, August 1990

- 38 1. 'Getting our theology right': There were several

theological themes which impinged on the church's relationship with children and young people, including initiation theology and practice, models of the church, understandings of ministry, patterns of worship and Christian education. Prior to all these was the need for a renewed appreciation of and acceptance of the child. Jesus himself set a child in the midst of his disciples as a sign of the kingdom of God. There must be a rediscovery of the biblical and developmental understanding of childhood, as a first step towards placing the child back in the church's midst -- with all the consequent implications for the church's life of worship, ministry and mission.

2. Helping people belong: Due to the failure of the church and the 'overwhelming pressures of a crisis-torn society', there was no longer adequate communication between young people and the church, their parents or other adults, with the result that the young had lost their sense of belonging. The church family must explore an atmosphere and environment that was inclusive and allowed for full and significant participation by all.

3. Taking our context seriously: There was a growing gulf between social reality and the pressures upon young people and children on the one hand, and the life and teaching of the church on the other. The church was no longer all-inclusive, and if it was to succeed in its mission and ministry it must address at the local level the need to dream, teach and plan towards becoming a new community -- one in which young and old were able to relate to one another, express themselves freely, and offer a meaningful model of community to the world in which they lived.

4. Changing attitudes: Much of the growing division between clergy/adults and children/young was related to attitudes on both sides, 'but especially on the part of adults towards the young'. Questions of culture and authority, the relationship between parents and children, and the models acquired by clergy during their ministerial formation had all contributed to attitudinal blockages which led to the massive generation gap, as had peer group pressures and the influence of mass youth organisations on the young. The church had a special responsibility to put its house in order, and to ensure that the attitudes of its leaders and adults delivered a positive and attractive message to the young.

5. Developing workable programmes: The church needed programmes which would win the confidence of all concerned, and directly address the real-life situations of the its children and young people: Developing creative youth programmes, and appropriate methods and materials for confirmation preparation and the training of youth leaders and Sunday School teachers. This should be done at Provincial level and then fed into local parish situations as an aid to bringing about creative and constructive partnership.

6. Making the structures work: The structures of the church were designed for orderly, inclusive and participatory ministry, but there were times when they seemed to have the opposite effect and hindered the development of good relationships between adults and the young. There should be episcopal consensus on the age and instruction for the

admission of children to communion throughout the CPSA, and there was need for a pastoral paper on the place and purpose of confirmation in the light of this practice. There should be a review of the age at which communicants be allowed to serve on parish councils and vestry meetings. There would be considerable value in statistical research into the extent of youth participation in the life of the CPSA. A Pastoral Plan for work with children and young people in the CPSA, based on thorough research and full consultation, was urgently needed. This should indicate in theological and pastoral terms the style of ministry which parishes needed to adopt with the young, who were so often the silent, neglected and marginalised ones in the church's midst. (CPSA 1990b, 21-3)

10.6 Children receiving holy communion in the CPSA

- 39 McCoy argues firstly from history: that children, including infants, received communion 'for about the first 1200 years of the church's existence', citing the writings of Cyprian of Carthage and Augustine of Hippo. The practice ceased because of the gradual separation of confirmation from baptism, the Western practice of withholding the cup from the laity (when infants were receiving from the cup only), and the growth of the practice of attending mass without receiving communion. The Reformation emphasises on understanding the faith and personal salvation and commitment meant an insistence on instruction before participation, and this immediately imposed a minimum age for admission to communion. The Church of England was influenced by this trend. (McCoy 1991b, 17f)

McCoy also uses the arguments from theology: that baptism makes one a member of the church and therefore is all that is necessary for admission to communion; and from human faith development: that in the first six years of life we develop our basic faith and trust, and that our early experiences of love and acceptance or hostility and rejection very largely determine how we act and feel for the rest of our lives. The fact that children are excluded from the ordinary life of the church, including communion, may be one of the reasons why so many abandon the formal life of the church after they are confirmed.

He argues also from educational principles: learning begins at birth, and experience through actions and relationships, involvement and participation, is vitally important. Children would learn about the eucharist by participating in it, and so instruction should not precede participation but should accompany it. These considerations should prompt the church to look again at the place and purpose of Sunday School, especially when it separates children from the eucharistic worship of the church. Linked to this are the pastoral considerations: The church says that the family is important as the basic unit of Christian life, and emphasises the role of parents in nurturing their young in the faith, and yet divides the family for the eucharist, the central act of Christian renewal and nurture. This is done even when children are present, by refusing them communion. And so another reason for restoring children to eucharistic fellowship is to express the unity of God's people, of all ages and conditions, in the local church.

(McCoy 1991b, 18-21f)

Another reason for changing the practice is that it will serve the mission of the church, which is the proclamation of the kingdom of God: Jesus himself valued children very highly, and placed them in the midst of his disciples as a sign of the kingdom he proclaimed (Mark 9:33-37, 10:13-16). Therefore the church should admit children to the feast of the kingdom, the eucharist. Also, children teach adults something of the nature of faith, of trust in God, of the kingdom Jesus has brought near -- of which they are signs. By giving children their proper place in its life the church demonstrates to the world its Lord's way of loving and valuing children, and they become a sign of God's presence. The church will rediscover its wholeness as the people of God, and become a more credible witness to the world. (McCoy 1991b, 22)

10.7 PSC 1991

- 40
1. To proclaim the gospel of our Lord and Saviour Jesus Christ in all its richness and fulness in building up the kingdom of God.
 2. To live consistently with the all-embracing demands of the gospel, taking cognisance of needs such as the spiritual, mental, social and political aspirations of young people.
 3. To participate in projects that are geared towards the vision which the church received from the 1987 PIM Consultation, which had as its major concern relating the gospel of Jesus Christ to the crisis in southern Africa.
 4. To promote the Decade of Evangelism amongst young people.
 5. To provide ideas for bridge-building between young people of different backgrounds and experiences.' (CPSA 1991f)
- 41 The 1992 budget approved by PSC included R22 500 for the Youth Programme, R10 000 for the ASF and R9 000 for the travelling needs of the Provincial Liaison Chaplain. (CPSA 1991j, 3) A further response from PSC to the pleas that had been made on behalf of young people was a resolution asking the Metropolitan to appoint a group, made up in part of elected members of the Provincial Youth Steering Committee, to prepare legislation for the next Provincial Synod to allow for 'the full representation of Youth' at PSC and Provincial Synod in future. Dioceses were also encouraged to make amendments to their own Acts and regulations to enable full Youth representation on diocesan, archdeaconry and parish structures. PSC also resolved that two representatives be elected from the Provincial youth structures to be included on the PIM Co-ordinating Committee. (CPSA 1991b, 31)

12. An authentic, engaged spirituality

12.3 Provincial Synod 1989

- 42 The Archbishop said:

This Synod is soaked through and through in prayer because over a year ago I asked the religious orders of the entire Anglican Communion to pray for us and of course our own members have been praying for us and will continue to do so while we are here. (CPSA 1989a, 27)

12.4 The CPSA Institute for Christian Spirituality

- 43 The observations were based on 'numerous retreats, introductory courses and prayer workshops that have been taken in different dioceses', namely Cape Town, Grahamstown, Kimberley, Lesotho, Namibia, and Zululand: bringing to light 'a number of issues / realities ... that are cause for considerable concern'. (CPSA 1991c, 3-6) Unfortunately these were undocumented observations by staff members, but the fact that they were presented at so fully representative a CPSA body as PSC and were not challenged means that their overall truth was recognised. This led PSC 1990 to ask the Institute 'to assist in setting up institutes in every diocese within the CPSA in whatever way is appropriate to each diocese'. (Cull 1991) Commenting on the 1990 ICS report in his paper 'Evangelism in the CPSA: Are we coping with the Decade?' which he presented to PSC 1991, the Revd Mike McCoy said:

The ICS report to PSC last year was, and remains, a deeply significant document to which we should return time and again if we are to recover a sense of being a church-in-mission -- and so move with purpose through the Decade of Evangelism.' (McCoy 1991a, 5)

The ICS report began by quoting the final paragraph of the Modderpoort PIM Vision, and went on to give its observations: a primary observation of the ICS was of deep misconceptions regarding the character of God. Accurate intellectual conceptions did not dispel dark apprehensions on an experiential, lived level. Prevalent concepts of God as the 'tyrant-judge' who demanded perfection and yet was not involved at a close, intimate level had seriously impeded moves to any closer relationship between individuals and God. The sense of God being distant or aloof had depressed many in their moves to a just and free society. There was a general poverty of personal experience of and relationship with God, and much ignorance of what this meant. Most knowledge of God was second-hand or theoretical. As a result personal prayer had grown more formal and distant in the face of so demanding a God, and many had remained stunted and immature in their personal interaction with a loving Presence. These misconceptions about God had far-reaching effects as they fostered a church structure which reflected the materialistic world sense of structure.

The hierarchical structure of the church carried the danger of hiding a person's humanity and frailty by presenting a closed facade. Physical and spiritual administration had been pitted against each other, and by its very nature the physical had the pre-eminence simply because

it was easier to identify, work on and evaluate. This outer administration, which for Jesus was inseparable from the inner, the two together forming his holistic spirituality, had been allowed to cause an imbalance in the clergy's experience of their religion. They spent much time and effort in keeping the physical wheels of the church oiled and operating, but the spiritual had fallen into disrepair and in some cases disuse. By its nature the physical took the emphasis off dependence and interaction with God, and put it more on self-sufficiency and control.

The clergy were ordained as spiritual leaders, and were then expected to be capable, in control and producing results. These unspoken expectations put great pressure on them to appear 'successful' and crushed the humanity and openness of many of the clergy and their spouses. For many personal prayer and communion with God had become a formality, a rote, with little hope of real interaction with God or of any change in their situation. This sense of being set apart and put on a pedestal blocked any recourse to being accepted and supported by their communities as they dared not appear weak or vulnerable. Consequently they moved on ahead of their flocks in the thin hope that somehow things would come right.

For many clergy the need to defend their position of control and power was uppermost as these had become symbols of their personal worth. A misplaced messiah complex forced some to carry great loads in trying to be everything to everybody. This commonly led to burnout or stress-related illnesses. Their lonely and conspicuous position made them prime targets for disillusionment and cynicism. Either they pretended with outer bravado that everything was under control, or they lapsed into a spiral of disillusionment, alienation, depression and ultimately relationship breakdown. Clergy families were often the first to show signs that all was not well. Another consequence was the development of factions, each favouring certain issues and projects and rejecting others, giving or withholding support depending on who was seen to be promoting or heading them.

Most lay persons suffered from a sense of spiritual inferiority and impotence. The teaching of Jesus that 'the least among you is the greatest' was seldom taken seriously. For many the emphasis was on the externals of the faith, prayer had become a shopping list, and any idea that their inner person needed some attention was vigorously quashed. This inner estrangement led to energetic external activity directed by unreflected-on hidden agendas rather than life in the Spirit. Passive observance of 'correct' religious duties with little inner relevance meant a steady hardening or disintegrating, leading to much criticism of others to ease their sense of hollow emptiness and ultimate meaninglessness. This disempowerment of lay people led to a sense of little self-worth, a loss of self-confidence, and a growing inability to trust their own experience of God.

For most clergy and laity the prime motive in their relationships was fear of rejection if they were to be seen for what they really were, rather than love. To counter this fear, control was exercised to keep the known and predictable uppermost and to hide the unknown, especially the inner, hard-to-control person. (CPSA 1991c, 3-6)

This ubiquitous blockage with the inner person is largely due to a societal perception that any exploration of the inner is a sign of weakness and to be avoided. Little, if any, adequate training is done in the area of practical spirituality, and the whole subject is treated with suspicion.

Most adults are spiritual adolescents: dependent, inarticulate and inept. One's prayer life and spirituality are seen as a private affair, one's own business and not to be interfered with.' (CPSA 1991c, 5)

The ICS believed that the church needed a new perspective on spirituality. This was not an option based on temperament or need but on the reality of relationship with God, which was the only foundation for Christian life -- without which the house would 'fall with a great crash'. Spirituality must be authorised, validated, encouraged, explored, familiarised and made available to all. A lead should be given at all levels of church life, living out what was being taught and preached. If the clergy were to become more real, open and vulnerable, in touch with their whole person, a new era in spiritual reality and maturity would begin. For this they needed time and motivation to explore and wrestle to develop their relationship with God in an unthreatening way.

Those involved in theological education needed to rethink their approach on practical spirituality and do justice to it.

In parishes committed home communities should take the study and praxis of spirituality deeper, challenging their ideas and lifestyles in practical and responsible ways. The physical should become subservient to the spiritual, and so the imbalance reversed. All in the church shared the responsibility to work in spirituality -- it could not be relegated to the priest.

The task of bringing spirituality in all its aspects to twenty-two dioceses was formidable, and could not be done by the ICS alone. A local group in every diocese should provide continuity, with the Institute breaking new ground in various areas, fostering the work, training spiritual directors, sourcing and developing material for the different regions. Experience had justified the presence of the Institute as a Provincial resource, 'independent of diocesan constraints', which could give objective, material input 'in so subjective and elusive an area as spirituality'. Bishops and chapters of each diocese needed retreat directors and ongoing input for their own spiritual development so that they might be an encouragement to all. (CPSA 1991c, 3-6)

12.5 The reponses from the dioceses

- 44 Following up their diocesan PIM priorities, the Diocese of Natal had held a two day conference on the new Prayer Book, which tied in with their first priority which was the deepening of their relationship with God so that the power of the Holy Spirit be released in the diocese, to set people free to grow in worship, love, ministry, prayer and faith.

(Nuttall 1991a)

In the Diocese of Christ the King, Canon Ben Photolo, in partial retirement, was heading a new initiative as Bishop's Chaplain for the Encouragement of the Spiritual Life, in liaison with the Provincial ICS and the Community of the Resurrection. Fr Andrew Norton CR had led two training workshops to prepare leaders of 'Open Door Retreats'. (Christ the King 1991)

In the Diocese of George a liaison group had been set up to work with the Provincial ICS, and a retreat workshop had been held. (Damant 1991a)

The Diocese of Johannesburg's Department of Spirituality was working very well, with a very good group of people involved in it, including two people working more-or-less full-time. (Buchanan 1991a)

The Diocese of St Mark the Evangelist had held a clergy school on the whole subject of spirituality and its relevance in parish life in the current context. Much teaching on the subject had been encouraged, and the bishop had directed his clergy to take the vision into their parishes. (Le Feuvre 1991b) The Bishop of Swaziland reported that more effort was being expended on spiritual growth. (Mkhabela 1991)

As far as the respondent from the Diocese of Kimberley and Kuruman could discover, 'nothing came of the priority to enliven and indigenise worship. By and large, people like it the way it is.' (Spencer 1991)

12.6 PSC 1991

- 45 Institutes for spirituality already existed in Pretoria, Johannesburg and Cape Town. Visits to eight dioceses had taken place or were planned, contact having been made with suitable people who would initiate a centre for this work in each place. These were: Bloemfontein, George, Grahamstown, Lesotho, Natal, Port Elizabeth, South Eastern Transvaal and Swaziland. They would work under the bishop of their diocese, the Cape Town Provincial office being a resource centre only. The Institute was in touch with another seven dioceses, offering help within the framework of the PSC request. These were Christ the King, Kimberley and Kuruman, Lebombo, Namibia, Niassa, St Mark the Evangelist and Zululand. The Diocese of St John's had sent six priests to the Institute's first annual conference in January 1991, and these were preparing to form a local institute.

PSC 1990 had also recognised that there was the need for a more balanced team which would represent the racial composition of the CPSA. Mrs Ethel Mguli had been employed part-time, and was helping to translate material into Xhosa, Zulu and Sesotho. The Revd Bob de Maar, who had done the Spiritual Exercises three years before, had visited a Benedictine Monastery in the USA for some months with the Institute's help, and would assist its work from his parish base.

The Institute continued to be involved in retreats, prayer workshops, and individual spiritual direction. Once again they had provided directors for the Bishops of the Province on their individually directed retreat. (Cull 1991)

12.7 Further responses from the dioceses

- 46 The questionnaire examined the priest's daily prayer, meditation, Bible reading, self-examination, recitation of offices, weekday celebration of the Holy Eucharist and regular confession; his pastoral concern -- visiting, availability at fixed times, counselling, marriage and baptism preparation; his study and sermon preparation -- regular bible study, theological study, planned reading, planned sermon preparation and perceived effectiveness of preaching; his social concern (as detailed in 2.5 above); his relationships -- with immediate family, the local congregation and his fellow clergy; his routine administration -- communication with the parish, parish roll, finances, buildings and travel economy; his planning and setting of objectives -- seeking God's and the parish council's guidance and involving parishioners in ministry; his relationship with church organisations at parish and diocesan level, attendance at diocesan functions and support of brother clergy active in the various organisations; and personal life -- health, diet and exercise, relaxation, annual leave, life insurance, and 'have you made a will?'

The Bishop's leadership was evaluated in terms of spirituality, evangelism, reverent worship, building up family life, social concern and ecumenical matters; his pastoral role -- to laity, clergy, clergy families and his availability and approachability; and his administrative role -- in general diocesan affairs, communications, finances and general discipline. In a handwritten footnote the Bishop noted: 'The clergy were in some doubt about completing this! One of the archdeacons pointed out that it was a 'building up' exercise, not a breaking-down project -- they were kind to me!' (Damant 1991d)

- 47 The Bishop of George quoted St Paul's question to the Corinthians: 'If the trumpet note is not clear, who shall prepare for battle?' He said the church was constantly engaged in a spiritual warfare, a never-ending struggle against evil, injustice, hatred, deceit, greed, pride and self-righteousness. The enemy was not people but the 'sin(s)' which could destroy both the oppressor and the oppressed, both the liberated and their liberators. He said the church's witness must make an impact on the society to which it witnessed. He mentioned the names of southern African theologians who asserted that 'the rest of us are not addressing the realities of the situation', some of whom were making urgent and legitimate claims to the church's attention, and this included some feminist theologians.

We must look at the underlying causes which give rise to their indignation, and ask ourselves whether the church is blameless or whether we ourselves do not sometimes need to repent of wrong decisions in

the past or or things left undone which we ought to have done. Certainly in our land much of church life seems irrelevant in the face of massive unemployment, violence, inadequate and unfairly structured education, and the breakdown in family life. Inevitably there are different points of view as to what the church should be doing to become more effective in its witness. Similarly in regard to helping women in their quest for justice, we must all be open to God's guidance. ... In this matter, as in the major social issues, there are no short cuts -- we must follow where we believe we are being led. But we cannot go behind the text of the Bible, or rewrite it to suit ourselves. The Holy Scriptures judge us -- we do not judge them. ... It is by faithful, systematic and prayerful study of the Bible, whether alone or in groups, that each Christian comes to recognise that high clear call of the trumpet note of which St Paul speaks. Let us train ourselves to recognise it, and to distinguish it so that we are not distracted by the discordant cacophony of conflicting human opinions and special interests which pass for much of modern theology. In this way too each Christian will find he knows what the Lord requires of him in every situation of conflict and social need. It is at the grass roots that the church is at its most effective in promoting social justice and discharging obligations of social responsibility, as recently in George ...'

The examples given by the Bishop at this point have been noted earlier in this chapter, in section 2.5 above. (Damant 1991b)

13. Stewardship

13.3 The responses from the dioceses

- 48 In the Diocese of George a Stewardship Committee had succeeded in raising the level of giving in the Diocese dramatically. (Damant 1991a)

In the Diocese of Lesotho stewardship training had been rather fitful, but they hoped to produce a simple booklet soon to help and encourage parish leaders to assist both in teaching stewardship and in proper administration of all monies. The diocese had encouraged some income-generating schemes to help them become more self-sufficient. (Nestor 1991)

The Bishop of Swaziland reported that effort had been expended on stewardship. (Mkhabela 1991)

13.4 PSC 1991

- 49 PSC supported its work by allocating an adequate budget for its work, and urged dioceses to make better use of the

resources it offered. (CPSA 1991b, 23)

13.5 Further responses from the dioceses

50 A seminar for clergy, churchwardens, treasurers and members of the Diocesan Council and Finance Board on 'The Financial Aspects of Ministry' had been held in March 1991. This had dealt with stewardship, pledging ('assessments') and parochial and diocesan budgets. (George 1991b) Parishes and chapelries were asked to dedicate or pledge a monthly amount (as well as a share of their time, abilities and possessions) to the Diocese -- a departure from the normal assessment levied by dioceses. (George 1991c)

In his Charge to Diocesan Synod 1991 the Bishop of George said their people had not always recognised or responded to 'the trumpet call' in the matter of Christian stewardship, often thinking that the church had great wealth and ought to be helping poor people instead of asking them for their hard-earned money. It was true that the church could help people sometimes in situations of disaster, and ought to be doing so in areas of terrible drought distress such as currently in Jansenville and Steytlerville ...

... but for the most part the church can only do its work and pay its priests with the money our people offer to God for that purpose. And the amount they are prepared to give to God will be in exact proportion to the love they bear him and their thankfulness for all the blessings they have received from him. We have not succeeded in teaching our people to give in this way, and although I am thankful to the Stewardship Committee, our work in this respect is only beginning. ... Parish Councils need to understand how diocesan finances work, and to assure their people that more than three quarters of parish contributions are actually returned to the parishes in the form of stipends ... It should not be necessary for the priest to be constantly asking the people to give -- the lay leadership in the parish should accept their responsibility both with regard to teaching and to setting an example.' (Damant 1991b, 5)

Later in the Synod he would be asking clergy and church officers to come forward and symbolically dedicate their pledged contributions for 1992 at the altar, (Damant 1991b, 5) the fruits of the seminar and parochial dedication which we noted in 13.3 above.

CHAPTER 5. A CRITICAL EVALUATION

1 This chapter contains a critical evaluation of material in Chapter 4 and to a lesser extent Chapter 5. We have given references only where the source may not be obvious.

2. Incarnating The Vision

2.1 Was implementation intended and necessary?

2 We read of 'mobilising the people of God for the breakdown of

apartheid' and 'for participation in the building of democratic ... societies'; of the struggle being 'waged at every level'; that every congregation must be equipped for this task; of training for 'work in turbulent areas'; of the church being called not only to proclaim but also to 'inaugurate and embody that new life in its structures and fellowship'; of the 'gifts and ministries required for the proper function of the church in that place', 'which has the tasks of proclamation ... and the nurture of the faithful in the love and service of God and the world'; of 'the developing of basic Christian communities' for which clergy and laity are to be trained; of 'the laity being set free and equipped to function properly as the people of God'; of 'effective evangelism'; of 'the recognition of the ministry of women and their involvement in the decision-making and the structures of the church'; of 'the serious consideration of the issues relating to the ordination of women to the priesthood'; of the 'urgent need to develop a model of the local church which includes the young'; of the 'major task of education necessary here' and the recommendation of 'the establishment of a Provincial task group to work' at this; of 'the development of our own programme of Christian nurture'; of the 'involvement of young people in the decision-making' of the church; of the older members of the church and the young learning from one another; of 'all we undertake in the next five years' being measured against the touchstone of liberation; of 'our growth towards the fulness of what God has in store for us as individuals and societies'; of the 'joyful, disciplined practice of an authentic, engaged spirituality'; of being 'centred on God, and living out of his abundant grace'; of being 'a praying people'; of 'overthrowing the powers of darkness'; of being 'willing to work alongside others who also strive for justice, truth and peace' as we 'seek with Christ to lead all things into harmony with God'. (CPSA 1987b, The Vision, passim)

3. Why was The Vision not more fully implemented?

3.4 Too many priorities

- 3 Former Archbishop of Cape Town Philip Russell reported to PSC 1991 on the recent World Council of Churches World Assembly's failure to express its mind on five 'public issues':

If the delegates could have had their way I suspect it would have been fifty-five: but at least there was a Public Issues Committee which tried to limit the number.

I know that I have said this often and elsewhere. I believe any Assembly should have the courage to say: "We know there are many matters of great importance to many people. The fact that we do not comment on them does not mean that we think them unimportant. But after much hard work and prayer we have agreed that one, and one only resolution should emanate from this Conference, as the essential word we believe God is speaking through us at this time." Again, this malaise is

not limited to the WCC or to Canberra. It was, however, so blatant there as to encourage other bodies, Synods, PSC's etc. etc. NOT to follow suit.' (Russell 1991e)

4. The crisis of Anglican identity: The wider church and world

4.1 Ecumenical co-operation

- 4 Both the references in this paragraph are to Chapter 4, section 7.5.

APPENDICES

Appendix A

AUTHOR TO THE BISHOPS OF THE PROVINCE AND THE SECRETARY FOR THE
RELIGIOUS LIFE COUNCIL 12th June 1991

My dear Archbishop / Bishop / Father,

Greetings in the name of Our Lord.

I would be most grateful if you could help me in obtaining information for the research I am doing in preparation for a thesis I am writing in the Department of Religious Studies of the University of Cape Town.

My subject focuses on the Partners In Mission process, and in particular on The Vision which emerged from the CPSA Provincial PIM Consultation in November 1987.

Your Diocese (Council / Order) presented its priorities to that Consultation. I have found these in the Synopsis of Diocesan Reports and Priorities which was circulated there.

Would you kindly assist my research by letting me know:

1. How are your Diocesan priorities now understood?
2. How are they being implemented?

I would be grateful if you could arrange a reply as soon as possible in order that I may meet my deadlines.

With best wishes,
Christopher Gregorowski

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Appendix B

THE ARCHBISHOP TO THE BISHOPS OF THE PROVINCE 23rd May 1991

My dear Father,

RESEARCH FOR MASTER'S THESIS

The Ven C J Gregorowski, Archdeacon of Caledon, is doing research for a Master's Thesis at UCT which will focus on the 'Vision' which emerged from Modderpoort in November 1987.

The Archbishop is happy to encourage the promotion of his thesis particularly as it would assist the response to the PSC Minute 78.2 which calls for a review of the PIM Vision on the part of all dioceses by September 1991, and would ask, therefore, for your co-operation.

With every good wish and praying God's blessing upon you,

Yours sincerely,

(Signed by the Archbishop's Chaplain)

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Appendix C

AUTHOR TO THE PROVINCIAL EXECUTIVE OFFICER 11th October 1991

My dear Rowan,

You have been very kind in helping me with my PIM research, and I would be most grateful if you could clear up a few points for me now.

1. In the letter you wrote to the bishops on 23rd May asking them to supply me with information about the PIM process in their dioceses, you mentioned 'PSC Minute 78.2 which calls for a review of the PIM Vision on the part of all dioceses by September 1991'. Would you kindly let me have the wording of that minute and the date when it was passed?
2. Also, could you tell me why the review was not made at PSC in September? Or was that not the intention of the minute and of the reference to it in your letter to the bishops? If not, where was the review to be made? I must say that I awaited it eagerly at PSC and was puzzled that nothing materialised.
3. On the September 1991 PSC agenda was agendum 22 PASTORAL PLAN. Can you tell me what happened to that? I notice that one of the interest groups was called 'Ministry and Pastoral Plan', but no resolution which would seem to fit that description was brought before PSC. Could you enlighten me on the intention of agendum 22 and of the brief which was given to that group?

You may be interested to know that I received 12 replies from the dioceses and one from the Secretary for the Religious Communities -- some fairly brief, but the majority full and informative.

Thank you for your assistance in obtaining them.

This research will be completed next year, and I hope it may be of some help to the CPSA and perhaps to others in the Anglican Communion as well.

With best wishes,
Yours in Christ,

★

Appendix D

AUTHOR TO THE BISHOPS OF THE PROVINCE 21st October 1991

My dear Father,

RESEARCH INTO THE VISION -- PIM MODDERPOORT 1987

I can hear you say, 'Oh no, not that troubler of Israel again!' But I am not asking you for another written response, although one would be more than welcome.

I received thirteen replies to my previous letter, and I am still analysing the information they contain together with much else that I have gleaned, for example from the recent meeting of PSC.

The questions I asked in my first letter were intended to discover whether The Vision had become a reality in the life of the dioceses. Some responses I received were framed in terms of The Vision, and some in terms of the priorities arising out of diocesan PIM consultations. The impression I have gained is that The Vision has had more impact in some dioceses than in others, while parts of it have apparently had no response at all.

While examining the responses I received, I framed these Thirty Questions which, had I sent them to you in the first place, might have elicited responses rather different from the ones I received -- they would, however, have begged the very question I was asking at that stage. I send them to you now, realising that they may well go straight into your waste paper basket (or even your shredder)! Some of these questions have been answered in some of the replies I have received. Their comprehensiveness in covering the whole of The Vision will help to reveal areas where dioceses and Province have not yet made an adequate response.

Four years downstream from PIM Modderpoort 1987 parts of 'The Vision' are not as relevant as they were then, and we would all want to re-phrase some of them in the light of our particular contexts. These questions do, however, cover the vision which we believe God gave the CPSA then and for the coming five years, and they are the terms in which, in my research, I must ask whether and to what extent we have taken this vision seriously.

I am sending these questions to all the bishops of the CPSA, in the hope that even at this eleventh hour they may help to prick our conscience and spur us to action in response to parts of 'The Vision' which may have lain more or less dormant.

With my love and best wishes in Christ,

Appendix E

THIRTY QUESTIONS ARISING OUT OF THE VISION

Thirty questions, all of which arise out of The Vision, providing a framework for assessing the response which the CPSA has made to it, were sent to the Bishops of the Province to help them assess the response of diocese and Province; we keep them before us as we sift through evidence of the response made at provincial, diocesan and parish levels.

JUSTICE AND RECONCILIATION

1. The crisis in southern Africa

'The major concern of this Consultation is to relate the gospel of Jesus Christ -- that is, the dawning kingdom of God -- to the crisis in southern Africa.'

Q 1. Has this been the major concern, and how has this been demonstrated?

2. The renewal of the local church for justice and reconciliation -- relating the gospel to the crisis in southern Africa; mobilising the people of God for the breakdown of apartheid and the building up of just societies.

Q 2. In what ways could it be said that the major task has been the mobilising of the people of God for the breakdown of apartheid, its ideology and its destabilising effect on the region, and for participation in the building of democratic, non-racial, and non-sexist societies?

Q 3. Has the church equipped every local congregation and community for the task of struggling against the total economic and political system of apartheid and its effects?

Q 4. Has the church been engaged in opposition against apartheid by means of prophetic proclamation?

Q 5. Has each diocese established a programme for making congregations aware of the present crisis in all its dimensions?

Q 6. Has each diocese appointed justice and reconciliation workers to work in turbulent areas together with local congregations?

3. The training of laity and clergy

Q 7. Has the church as a matter of priority been engaged in training clergy and laity in social analysis and in justice and peace issues?

Q 8. Furthermore, are laity being set free to function properly as the people of God?

4. Basic Christian communities

Q 9. Have 'basic Christian communities' been developed, and the laity and clergy been trained in this model of church life as a matter of urgency? Have laity and clergy been trained together?

5. Penitence and restitution

Q 10. Has the church proclaimed the call to true and costly penitence and restitution on the part of those who have benefited most from apartheid?

Q 11. Has the church considered how it has benefited from apartheid, and expressed true and costly penitence and restitution?

The 'Rustenburg Declaration' could prove helpful with the above two questions.

6. Effective evangelism

Q 12. Is the church, as the result of such liberation, engaged in effective evangelism, which means the proclamation of the full saving action of Christ, the call to commitment to the full values of the kingdom of God, and the effecting of unity with God and creation in every area of life?

7. Ecumenical co-operation

Q 13. Are they (the justice and reconciliation workers together with local congregations) working for justice and reconciliation in co-operation with other churches?

8. Working with the world

Q 14. What co-operation has there been with the trade union movement and other secular bodies in opposition to apartheid and its effects?

Q 15. Are they (the justice and reconciliation workers together with local congregations) working for justice and reconciliation alongside community organisations?

9. The role of women in the church and the ordination of women to the priesthood

Q 16. What is the church's commitment to the recognition of the ministry of women and their involvement in decision-making and the structures of the church?

Q 17. Is it possible for women who believe that they are called to serve as ordained ministers to have their vocations tested?

Q 18. What action is the CPSA taking to honour the agreed commitment to consider seriously the issues relating to the ordination of women to the priesthood?

Q 19. Did the CPSA take seriously the suggested plan to invite a team of women priests to visit the Province, as a means of preparing the way for the debate at Provincial Synod 1989?

10. The integration of the young into the life of the church

Q 20. What steps are being taking to develop a model of the local church which includes the young?

Q 21. What steps are being taken to ensure that youth ministry is not an adjunct to congregational life but integral to it?

Q 22. Has a Provincial task group been established to work, together with other churches, at the major task of education necessary here, and at the pastoral and educational problems involved?

Q 23. Is the CPSA developing its own programme of Christian nurture?

Q 24. Are young people being involved in the decision-making of the local church and beyond?

Q 25. Is the church continually learning from the experience of the young (without which the church cannot be the church), just as much as the young learn from the experience of the older members of the church?

11. The touchstone of liberation

Q 26. Is all the church undertakes measured against the touchstone of liberation -- liberation, with God's help, from all that hinders or distorts our growth towards the fullness of what God has in store for us as individuals and as societies?

12. An authentic, engaged spirituality

Q 27. What steps have been taken to ensure that all the church does is rooted in the joyful, disciplined practice of an authentic, engaged spirituality?

Q 28. What is being done in acknowledgment of the fact that we shall fail if we, as church and individuals, are not centred on God, and living out of his abundant grace?

Q 29. Does the church demonstrate that unless we are a praying people, a holy people, we have no hope of overthrowing the powers of darkness?

Q 30. In all of this, how is the CPSA working alongside others who also strive for justice, truth and peace, in the power of the Holy Spirit, as we seek with Christ to lead all things into harmony with God, Creator and Father of us all?

Appendix F

THE VISION FROM MODDERPOORT

The major concern of this Consultation is to relate the gospel of Jesus Christ -- that is, the dawning kingdom of God -- to the crisis in southern Africa. Our major task in the years to come must be the mobilising of the people of God for the breakdown of the apartheid system, its ideology and its destabilising effect on the region, and for participation in the building of democratic, non-racist and non-sexist societies.

1. Justice and reconciliation

The struggle against the total economic and political system of apartheid and its effects needs to be waged at every level. While not denying the importance of other means of engaging in opposition to apartheid (such as the trade union movement and prophetic proclamation) we as a church feel called by God to equip every local congregation and community for this task.

To this end we set as a priority the training of laity as well as clergy in social analysis, and in justice and peace issues.

Likewise we urge that dioceses establish programmes for making congregations aware of the present crisis in all its dimensions. Particularly important is the appointment of justice and reconciliation workers who can work in turbulent areas together with local congregations, alongside community organisations, and in co-operation with other churches.

We recognise that justice and reconciliation cannot be effected without the continued proclamation of the call to true and costly penitence and restitution on the part of those who benefit from apartheid, including the church itself.

The church not only proclaims the gospel of Christ's reconciling death and resurrection, but is called to inaugurate and embody that new life in its own structures and fellowship, in the power of the Spirit.

To this end we dedicate ourselves to our second priority.

2. A Pastoral Plan for the Renewal of the Local Church

When two or three are gathered together in Christ's name, there is a church; and the Spirit of God raises up the gifts and ministries required for the proper function of the church in that place.

We affirm that every such local community is indeed the church of God, which has the tasks of proclamation of the gospel to society, and the nurture of the faithful in the love and service of God and the world.

To this end we commend the developing of basic Christian communities. We see an urgent need for clergy and laity often to

be trained together; and for laity to be set free and equipped to function properly as the people of God.

Such a liberation will result in effective evangelism which will consist of the proclamation of the full saving action of Christ, a call to commitment to the values of the kingdom of God, and the effecting of unity with God and creation in every area of life.

An important part of this process will be the recognition of the ministry of women and their involvement in decision-making and the structures of the church. Many at the consultation believe that it should be possible for women, who believe they are called to serve as ordained ministers, to have their vocations tested. All agree that the church should commit itself to a serious consideration of the issues relating to the ordination of women to the priesthood.

The consultation commends the suggested plan to invite a team of women priests to visit the Province, as a means of preparing the way for the debate at Provincial Synod 1989.

3. The Young

We acknowledge our failure to be faithful to Jesus' own concern for the young. Our adult models of the church have alienated many. On top of this, our failure to engage radically with the crisis of our society has led many young people in South Africa to leave the church.

There is thus an urgent need to develop a model of the local church which includes the young.

Youth ministry is not an adjunct to congregational life but integral to it.

We recognise that there is a major task of education necessary here, and recommend the establishing of a Provincial task group to work, together with other churches, at the pastoral and educational problems involved.

Particularly important is the development of our own programme for Christian nurture, and the involvement of young people in the decision-making of the local church and beyond.

We need to recognise that the church cannot be church without continually learning from the experience of the young, just as much as they learn from the experience of the older members of the church.

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All that we undertake over these next five years must be measured against the touchstone of liberation - liberation, with God's help, from all that hinders or distorts our growth towards the fullness of what God has in store for us as individuals and as societies.

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All this must be rooted in the joyful, disciplined practice of an authentic, engaged spirituality. If we, as church or individuals, are not centred on God, and living out of his abundant grace, we shall fail. If we are not a praying people, a holy people, we have no hope of overthrowing the powers of darkness. In all this we must be willing to work alongside others who also strive for justice, truth and peace, in the power of the Holy Spirit, as we seek with Christ to lead all things into harmony with God, Creator and Father of us all.

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Appendix G

MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST

A Message from the Primates and Metropolitans of the Anglican Communion. (Fairweather 1963, 117 - 122)

I

Meeting for the first time since Lambeth 1958, we have spent two weeks considering the present needs and duties of our churches in every part of the world. Representing every province and region, we have spoken to each other deeply, of our situation, of what God has done and is doing in our world and in our church, and of the unexplored frontiers which we now face.

We might measure all this in terms of emergency, of the critical needs for money and manpower heeded even to keep the church alive in many areas. These needs are absolute, measurable and commanding. It is our conviction, however, that to interpret our present situation only in those terms would be wrong. What those needs prove is not our poverty. They prove that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation.

It is a platitude to say that in our time, areas of the world which have been thought of as dependent and secondary are suddenly striding to self-reliance. Equally has this happened to the church. In our time the Anglican Communion has come of age. Our professed nature as a world-wide fellowship of national and regional churches has suddenly become a reality -- all but ten of the 350 Anglican dioceses are now included in self-governing regions and peoples. The full communion in Christ which has been our traditional tie has suddenly taken on a totally new dimension. It is now irrelevant to talk of 'giving' and 'receiving' churches. The keynotes of our time are equality, interdependence, mutual responsibility.

Three central truths at the heart of our faith command us in this:

The church's mission is response to the living God who in his love creates, reveals, judges, redeems, fulfils. It is he who

moves through our history to teach and to save, who calls us to receive his love, to learn, to obey and follow.

Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity.

The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience.

Our need is not therefore simply to be expressed in greater generosity by those who have money and men to spare. Our need is rather to understand how God has led us, through the sometimes painful history of our time, to see the gifts of freedom and communion in their great terms, and to live up to them. If we are not responsible stewards of what Christ has given us, we will lose even what we have.

II

If we are to find the new forms of unity and obedience, we must at once, together, meet the following necessities:

First, we must undertake a comprehensive study of needs and resources throughout our Communion, to give us up-to-date, tested data on actual work now going on, resources in manpower (clerical and lay), training facilities, financial resources and their distribution, and the unevangelized areas which still confront the church.

Second, we cannot wait for the results of such long-range studies. We ask each church to join in an immediate commitment to increased financial support, amounting to at least 15 million dollars (5 million pounds) in the next five years, over and above our existing budgets and engagements, to meet already-known needs. This should not be understood as a once-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer-range needs. A strong, sustained and expanding pattern of giving is required, if our churches' work, born of the devotion of countless faithful Christians, is to survive.

We do not conceive of this as a new central fund, but as a higher level of mutual responsibility within the Body of Christ. These increased resources should be made available through our existing channels and commitments, or through new ones, from churches to churches, intensifying the awareness of responsible partnership which is of such cardinal importance in our time.

Projects which this support would make possible are already prepared and tested, and will be circulated to each church in the coming months. It is hoped that response will be swift, so that the necessary co-ordination of support may be simplified. We do not feel that quotas should be assigned, nor could they be; it is for each church to determine its own need to share in the life of other churches, and to determine how best to join in a common commitment.

The needs this new support will meet are in three main categories:

a. Training of clerical and lay leadership, through existing or new centres and enlarged provision for travel and scholarship aid, conference and retreat centres, centres for literature and the allied communication arts.

b. Construction of churches and other buildings in new areas of Christian responsibility.

c. A beginning on the great needs of new provinces, if they are to be rescued from the humiliation of beggary and given the means to make their freedom real. These include the minimum of central funds for provincial life and administration, and the equipment of new dioceses so that bishops may be set free to be the spearheads of mission and fathers in God to their people.

Third, we ask a parallel commitment as to manpower. The absolute shortage of priests in our Communion is measured in thousands. Their training is one of the primary needs our increased support will meet. But we think as seriously of the laity, of their longing everywhere to be involved more deeply as Christians in the life and service of their nation. This may sometimes be seen most vividly in the profound hunger for national dedication in the emerging nations -- dedication to the holy work of building a society able to give decency and stature to its people. But this is not limited to such nations. Men and women in every nation and every church are searching in an unprecedented way to find how to serve as Christians and to fulfil Christ's ministry to the world in their own lives. No church is satisfied with its response; all our churches alike must face this search together.

Fourth, we must continue and extend the whole process of inter-Anglican consultation. This has deepened markedly in recent years, and we feel that the establishment of the Executive Officer has been a step in the right direction. We have now agreed on the addition of Regional Officers to further this process of planning, communication and consultation. We feel that such Officers in Africa, the British Isles, India, Latin America, North America, Pakistan and the Middle East, the South Pacific and South East Asia will aid in mutual consultation between the whole of our Communion and each part, help to develop planning in their own areas, assist in the mutual planning which is of such great importance, and play a major part in strengthening ecumenical relationships and projects.

We have agreed as well on more frequent consultations among ourselves, with the Regional Officers and other advisers, in order that mutual consultation may swiftly gain in reality. We also encourage our churches, wherever possible, to plan their new missionary ventures using teams drawn from every part of the Anglican Communion. Equally we urge all our churches to consider and extend this kind of inter-provincial partnership. We propose in consequence to continue studies of pay standards, educational qualifications, pension provisions and the like, in order to facilitate this increased sharing of one another's life.

Fifth, each church must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our church everywhere. Mission is not only a giving to others, it is equally a sharing and receiving. If priorities in planning and area commitments are to be decided, and if the common life of our Communion is to be more equally shared, an essential element in this is every church's knowledge of itself. Every church has both resources and needs. If planning and responsible partnership are to be truly mutual, we must everywhere ask ourselves, systematically and with the best help we can gain from any source, what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians.

Finally, we must face maturely and without sentimentality the nature of the Anglican Communion, and the implications for us all of the one Lord whose single mission holds us together in one Body. To use the words 'older' or 'younger' or 'sending' or 'receiving' with respect to churches is unreal and untrue in the world and in our Communion. Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is. The form of the church must reflect that.

III

In the face of these necessities, we propose the following program to every church of the Anglican Communion, without exception:

First, that it join -- as each church chooses -- in our immediate commitment for increased support in money and manpower, through existing or new channels, in co-operation with the other churches of our Communion. Clearly each church must set its own time, goal and methods. But in many parts of the world we have little time left for this kind of partnership -- some doors have already closed.

Second, that each church begin at once a radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the church as it is, and if not, how they should be changed. We need to examine the training of clergy and laity alike, asking whether in fact God's mission is central in our teaching. We need to examine rigorously the senses in which we use the word 'mission' as describing something we do for somebody else. We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers. A new organ in Lagos or New York, for example, might mean that twelve fewer priests are trained in Asia or Latin America. Inherited institutions in India or England may actually have outlived their usefulness but still be depriving us of trained teachers in the South Pacific or Uganda.

Third, that every church seek the way to receive as well as give, asking expectantly what other churches and cultures may

bring to its life, and eager to share its tasks and problems with others. Full communion means either very little, if it be taken as a mere ceremonial symbol, or very much if it be understood as an expression of our common life and fortune. We all stand or fall together, for we are one in Christ. Therefore we must seek to receive and to share.

Fourth, that every church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ. The church is not a club or an association of like-minded and congenial people. Nor is our Communion, named for its historic roots, a federation commissioned to propagate an English-speaking culture across the world. If our Anglican churches are guilty of presenting such a picture of ourselves, and we are, it is because we regard our own perpetuation and tradition as the end of our duty. The church exists to witness, to obey and to serve. All our planning must be tested by this.

Finally, every church needs to develop swiftly every possible channel for communication with its companions in the Anglican Communion -- indeed in the church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life. It means the reorientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means massive exchange programs of men and women in different categories. It means massive a host of designed ways by which our common life and mutual interdependence may be expressed.

IV

We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities -- even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forego many desirable things, in every church.

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but -- infinitely more -- the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now.

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Appendix H

THE CONGRESS MESSAGE (Fairweather 1963, 264f)

Prefatory Note

The members of the Anglican Congress at Toronto, having approved of the following message to the members of our communion, ask that it may be read in all churches, with the approval of the bishop, on a day to be fixed by him and with a suitable

introduction.

'THE CHURCH THAT LIVES TO ITSELF WILL DIE BY ITSELF.' This was the warning which the Archbishop of Canterbury gave us during the Congress, and we have taken it to heart. For God has moved us by his Holy Spirit to think very hard about our vocation as Christians. Selfish ways must go.

1. God has called us to be a SERVING CHURCH.

He has redeemed us in Jesus Christ, the Son of God, who came among us as a servant.

We are determined to learn how to serve our neighbours outside our church walls, and our fellow-men and women of other nations and continents.

We thank God that he has made us a world-wide fellowship of many races, so that the riches and talents of one church may meet the needs of another.

All receive from God: all are called to give to others. We can no longer think of some churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money and ideas, with true and sensitive Christian love.

We are sure that our communion must find new ways to support those provinces and peoples that are in urgent need, both spiritual and material. Some of our churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone. This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We are reminded, for example, that a new organ in a city church may mean that twelve fewer priests are trained in Asia or Latin America.

WE HAVE WELCOMED FOR SERIOUS STUDY THE PLAN PRESENTED TO US BY OUR CHURCH LEADERS, CALLED 'MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST.'

2. God has called us to be a LISTENING CHURCH.

We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's truth. We must all listen more carefully to what he has to say to us. He speaks through the Bible, through prayer and sacrament. He speaks through men of other faiths and through those involved in this world's affairs, whether or not they recognise him.

3. God has called us to be ONE CHURCH.

Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow-Christians of other communions, both at home and throughout the world.

4. God has called us TO AFFIRM THE UNITY OF THE HUMAN RACE.

Segregation and other forms of discrimination are sin. We voice our deep concern and compassion for all who suffer on account of their race, colour or creed. We pledge our active support for all those who in various parts of the world are witnessing for Christ by their courageous stand against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the church.

5. God has called us ALL, CLERGY AND LAITY TOGETHER.

Again and again in our Congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the church. Our lay delegates have asked urgently for more adequate training. Our Anglican laity want to understand their faith. They want to know how it applies to questions of poverty, politics, race, war and peace. They want to know how it applies to their everyday work and leisure so that they may witness to Christ.

God is calling some of our churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration and persecution. The message of the Cross is that these are blessings and burdens to be shared in love. We are passionately concerned that he shall do what he wants with us all.

'Faithful is he that calleth you, who will also do it.' (1 Thess. 5:24)

The power of the Lord Christ be with you all.

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Appendix I

GUIDELINES FOR PARTNERSHIP (ACC-2 1973, 56-58)

Thankful for all that the MRI programme has meant to the Anglican Communion in a variety of ways, particularly for introducing the concept of interdependence in our church-to-church relationships, it is now proposed to deepen and develop this interdependence by again emphasising that:

- (a) partnership requires the recognition of the equality of the partners and the discovering of ways in which this equality can be expressed;
- (b) all churches have needs which others may help to meet, and resources in which others may share. These needs and resources are not only material but spiritual. Each church should witness to what it has experienced of Christ in its own situation. It will thus provide inspiration and encouragement to other churches; at the same time it should be ready to benefit from their experience.

We therefore recommend the following guidelines:

1. Planning and fixing of priorities should be carried out by each church through its own decision-making process. The basic unit for planning is referred to as a 'church' which will usually be a national church, province, or regional council; but, where the situation demands, the basic unit may be smaller or larger. It is suggested that the process of planning should involve three stages:

- (i) the definition of diocesan priorities and objectives;
- (ii) the fixing of priorities at the level of the basic unit for planning;
- (iii) the sharing of the national, provincial, or regional plan with partner churches through a meeting for joint consultation (partner churches will in some cases exercise their partnership through mission boards or societies.) This consultation should at all times preserve the proper freedom of choice of these partners in mission, and also maintain the integrity of the church in each place. The partnership of giving and receiving must also help and not hinder the process by which each church secures its own identity and integrity.

2. Each church should take the initiative in inviting those with whom it wishes to be its partners in mission. Partner churches should be invited to participate as consultants in the planning process of a church at an appropriate stage in order to become acquainted with the factors involved in the planning process, to share the experience, and provide the perspective which can be contributed by partners from outside the area. The fact of co-responsibility should also permit the partner churches to raise questions regarding the nature and objectives of the projects proposed.

3. A comprehensive national, provincial or regional plan should be aimed at in stage (ii) of the planning process. This should include the major objectives and programmes of a church (church life, evangelism and community service), and all the resources available and needed for their achievement. The plan should be summarized under a system of categories.

In order to be comprehensive the plan should take into consideration the interrelationships between its various parts, and should include in the planning process every level of the church. Such planning should produce a realistic assessment of the current resources of a church and its needs, human, material, and spiritual, from outside sources.

4. The projects and activities already being carried out or planned by other denominations in the area should also be considered in the planning process. Wherever and whenever possible joint action for mission and the ecumenical sharing of personnel should be undertaken. Any truly comprehensive plan will only be possible if related to the life and work of other denominations, governments and voluntary agencies.

5. The present procedures of mission boards and societies will need to be modified by the proposed consultative style. Bilateral relationships will be replaced by co-ordinated action.

6. It is considered that three years might be a suitable interval between meetings for joint consultation. The meetings should take place in conjunction with meetings already held in a church (e.g. provincial synods), and thus little extra expense would be incurred.

7. After a three-year comprehensive plan has been developed, in each succeeding year the basic planning groups should review the previous year's activities, the plan as already developed for the two succeeding years, revise or amend it as required, and develop the plan for an additional year. In this way continuity would be achieved for producing the plan to be discussed at the next meeting for joint consultation.

8. Information regarding the national, provincial, or regional plan of each church will be made available to all other churches.

9. Emergency needs and needs for special opportunities, which may arise between meetings for joint consultation, should be circulated by the ACC as they arise, through an Emergencies and Opportunities List.

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